

THE Instructor

OCTOBER 1962

*a Mormon astropilot's
space craft
see page 328*



But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith.....II Timothy 4:5-7.

KEEPING THE FAITH

by President David O. McKay

SO wrote Paul the Apostle to Timothy, his "son in the faith." Timothy was then at Ephesus presiding over the branch of the Church. Paul was a prisoner in Rome, possibly facing the death to which he refers when he writes, "I am now ready to be offered." Paul seems to have cherished a warm affection for this young man whom he baptized early in his ministry.

This last message to this fellow servant whom he loved may be put in three words: "Keep the faith."

To some, such an admonition might seem trite, as having very little weight, or as carrying with it but little importance; but I can think of no better message to give to the members of the Church. "Hold the faith." Keep it!

As I write this, I am thinking of young men and young women who are perplexed in their minds about the problems of the day, who are striving to harmonize the teachings of The Church of Jesus Christ of Latter-day Saints with some of the teachings which they are receiving in schools and with some of the condemnatory remarks which are made by their associates. These young men and young women are sincere in their desire to do right, and I believe they want to know the truth; but they are perplexed. They wonder sometimes with Pilate, "What is truth?"

In all these perplexities, in all these wonderings, I would have them anchor their souls with this thought: "*I am going to keep the faith, I am going*

(For Course 18, lesson of December 2, "Steadfastness," and for general interest.)



to be true to the faith of my fathers until I have proved beyond a doubt that that faith is not in harmony with truth." I know the day will never come when a sincere soul can prove this faith is not in harmony with truth. A sincere soul will find it in harmony with truth, for it is truth.

What does it mean to keep the faith? It means, first, that we accept Jesus Christ not merely as a great teacher, a powerful leader, but as the Saviour, the Redeemer of the world. There is much associated with that.

Many students are reading comments from reputedly great educators who say that in order to be a Christian, it is not necessary to accept Christ as the literal Son of God; it is not necessary to believe in the immaculate conception; it is not necessary to believe in the literal resurrection from the grave. But he who "keeps the faith" will accept Jesus Christ as the Son of God, the Redeemer of the world.

I would have all men keep that faith. I think it is fundamental to man's happiness; fundamental to his peace of mind. I think it is the cardinal principle of The Church of Jesus Christ. A young man who keeps that faith may not in his heart know that all things which Jesus said are true; but if he holds to the truth of Christ's divinity, he will keep in harmony with the Saviour's teachings by the spirit of faith. We walk by faith in this world. We are as the little boy who holds his father's hand in the midst of a great city. The boy is confused by the din and bustle of the crowd and realizes that if he breaks away, he will be lost and may not be able

to get back to his father. While he holds that father's hand, however, he is safe. He has an assurance that his father will lead him back to his home. So it is with the young man who keeps his faith in this latter-day work. There may be confusion around him; his thoughts may be distracted, but he has his hand in that of his Redeemer. And with faith in that spiritual inspiration, he will be led to truth; his conscience will be awakened to that great spiritual reality which is around us.

Man is a spiritual being, a soul; and at some period of his life, everyone is possessed with an irresistible desire to know his relationship to the Infinite. He realizes that he is not just a physical object that is to be tossed for a short time from bank to bank, only to be submerged finally in the everflowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

It was James Russell Lowell who wrote in his description of that beautiful day in June:

*Every clod feels a stir of might,
And instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.*

So there is in man a spiritual longing, a desire for spiritual communion which attends and which may at all times lift him from that which is physical and sensual to the realm of spirituality.

To keep the faith means, also, to accept the fact that the Saviour, a resurrected, personal being, has appeared in this dispensation and restored the authority to man to preach in His name and to officiate in things pertaining to God. That, too, is a great anchor. Some young men and young women say, "We do not know that"; but they believe it, and that belief, with confidence in their parents, with confidence in their own experience, their own feelings, should be sufficient to hold them in anchorage until the real knowledge takes possession of them, as it will. No sincere youth can hold to that truth and live in obedience to what it inspires without receiving an assurance from that spiritual reality that Jesus Christ has appeared in this dispensation. Oh, what that means to an unbelieving world. Who can grasp its full significance? What a revelation to

man regarding the Godhead! What it means regarding life after death—the reality and personal relationships after death! What it means regarding God's Fatherhood to man and the brotherhood of the human family! All these significant questions are involved in the great declaration that Joseph Smith received a personal visitation from the Father and the Son.

To keep the faith means that young men will strive to keep themselves as Paul asked Timothy to keep himself: "exemplary in action, exemplary in conversation, in charity, in spirit, in faith, in purity."

To keep the faith of our fathers, we must be clean from the sins of the world; and that applies to young men as well as young women. Is there anything which will contribute more to the peace and happiness of mankind than chaste living? The perpetuity of our government depends upon the stability of our homes; and the stability of our homes depends upon the purity of the parentage in those homes, the fathers as well as the mothers.

When we say, "keep the faith," we are asking our youth to be patriots as well as to be true men, to be strong in their youth, that they may be worthy of fatherhood; young women, that they may possess the beauty of honorable and worthy motherhood. Thus they will contribute to the strength of their community, to the strength and perpetuity of the nation they love.

Young men and young women, keep your faith. Know that the greatest of all Teachers, the Perfection of humanity, the Redeemer of the world, is the only safe guide to all hungering souls. That is what the Church teaches. It is not dogma; it is a reality.

These thoughts I associate with that safe anchor—keeping the faith; the knowledge that Jesus Christ is the Redeemer of the world. Let neither sophistry nor golden-tongued oratory delivered by men who have lost their anchorage in Christ lead you away from that truth.

To accept Jesus Christ as the Son of God, the Saviour of the world; to believe in the resurrection and in the immortality of man; to be tolerant, charitable, benevolent, chaste; to defend the purity of the home; to be loyal to our country and true to our God—these are some of the virtues connoted by Paul's admonition to "keep the faith."

Birthdays are Happy Days

Compiled by Hazel W. Lewis

Birthdays are such happy times for children, whether it is their own birthday or someone else's. And often children's happiness is best expressed in the delightful language of poetry. Following is a collection of birthday poems intended for the enjoyment of children of Junior Sunday School age.

DANDELIONS

I'm picking my mother a present.
How perfectly glad she will be
To see all the beautiful flowers
She gets on her birthday from me.¹
—Marchette Chute.

GROWING UP

My birthday is coming tomorrow,
And then I'm going to be four;
And I'm getting so big that already
I can open the kitchen door;
I'm very much taller than Baby,
Though today I am still only three;
And I'm bigger than Bob-tail the puppy,
Who used to be bigger than me.¹
—Author Unknown.

(For Course 1, lesson of December 2, "My Birthday Is a Special Day.")

CAKE

Four bright candles
And one to grow on,
Five bright candles
All to blow on.
I make my mouth
Round like an O.
I wait and think,
Then wish—and blow!¹
—Miriam Clark Potter.

THE BIRTHDAY PRESENT

"How tall you're growing," said Uncle Joe
To Mary Louise; "Soon to school you will go."
And Daddy said in his joking way,
"All she does around here is play and play."
Then Mother said with her happy smile,
"Now you know she's a help most all the while."
"Do you think she's growing 'cause she's almost five
And wants a birthday gift that's quite alive?"
Asked Grandma with a twinkle in her eye.
"Oh," said Mary. "You're teasing me! Why?
I do want a puppy that's not too high—
One that will follow me by and by.
Do you think I could really have one?
We could have such a lot of fun!"

Her birthday came soon and she had such fun,
As she opened her presents one by one.
"What's in that biggest box? Open it, do!
Let me take off that ribbon of blue.
Look! A puppy all white with a little black nose,"
Said Mary Louise, "and such soft little toes.
Oh, thank you," she said, and kissed Mother dear,
"It's a birthday present I can play with all year."
—Hazel W. Lewis.

¹Poems found in *Birthday Candles Burning Bright*, by Sara and John E. Brewton, 1960; The Macmillan Company, New York, N. Y.; recommended for placement in ward libraries.

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This LDS space pilot takes one step beyond those printed in the flight preparation rules . . .

Prayer is on his checklist

*by Major Russell L. Rogers**

IT is with greatly mixed emotions that I face the possibility of orbital flight around the earth as one of the pilots of the United States Air Force spacecraft, Dyna-Soar. This new aircraft is being designed and built with the ability to change its flight path during re-entry into the earth's atmosphere to any destination the pilot may choose. It will be hurled into orbit with newly-designed rocket boosters of tremendous power and will circle the globe in about an hour and a half, yet the pilot will be able to glide the Dyna-Soar to a safe landing at about the same speed he would land a jet fighter plane.

To be sure, there have been many and will continue to be many problems in design, construction, and finally, flight testing of the plane. There will be moments of danger and tension, and there will be moments of decision demanding the very limit of mental and physical effort from the pilot. For the test pilot, this will be the greatest challenge of his career.

As one of a group of four Air Force and two NASA pilots assigned to this project, I am elated at my good fortune and awed by my obligations to my God and to my country. In retrospect I see now that what once I regarded simply as my natural rights were in fact great blessings. With all humility I see that my task now is to be worthy of this calling by preparing myself physically, mentally, and spiritually.

God blessed me with parents who guided my life always with my welfare and happiness as a first consideration. Probably they would have preferred a life of music for me; but sensing that my love for

the sky and the enchantment of flight held a deeper fascination, they gave me counsel and advice so that I could prepare myself for the decision that only I could make. With their approval and blessings, I entered flight training; and I think they were as happy as I when my mother pinned the silver wings on my uniform at graduation. My life as a pilot and officer in the Air Force has been a rewarding and deeply satisfying one. I have been privileged to defend the principles which we as a free people hold sacred and inviolate. The heritage borne by courageous airmen before me and my simple faith in God have set the course which I must follow.

Before take-off every pilot takes a few moments to make a last-minute check of his engine, flight controls, hydraulic and pneumatic systems and other essential subsystems of his aircraft to be sure the flight can at least begin safely. A checklist is carried which contains a list of everything to check prior to flight. It also contains a set of procedures to follow if an emergency condition should threaten the aircraft during the flight. The pilot of today's jet fighters and rocket planes must know his airplane and procedures so thoroughly that he becomes a living part of the machine. His reactions to emergency conditions must be instinctive and as infallible as human thought and reflexes permit. Obviously, the use of a checklist, then, is as an aid to help the pilot become mentally prepared for his flight.

Considerable thought and many man-hours have been devoted to the compilation of each checklist to be certain they contain every item the pilot might need. Yet, there is something missing on the printed list which to me has become as necessary to a successful flight as lowering the wheels for a smooth landing. It is a short, simple prayer. A prayer to ask my Father in heaven to bless me that my best judgment and skill will guide my actions, especially in periods of stress. There have been several instances during recent test flights in which I know the answer to this prayer has been received with dramatic suddenness. It is an added source of strength upon which I rely regularly and quite heavily.

In certain types of manned space vehicles, the physical stresses imposed upon the pilot can become enormous during re-entry into the earth's

(For Course 6, lesson of November 11, "Our Parents"; for Course 8, lesson of November 4, "A Shepherd Who Became King"; for Course 25, lesson of October 28, "A Good Home for Youth"; and of general interest.)

*Major Rogers was born April 12, 1928, at Lawrence, Kansas, and was reared by honest, virtuous and loving parents. His family attended churches of the Protestant faiths, but were members of none of them. He graduated from Phoenix Junior College in 1948, then entered Flight Training in the USAF. He has flown 25 different types of military aircraft and now has almost 4,000 hours in the air. He flew 142 combat missions in Korea, received the Distinguished Flying Cross, Air Medal with 10 Oak Leaf Clusters, and the Purple Heart for a slight wound by enemy fire. He served a short tour as an exchange pilot with the Navy, after which the Air Force sent him to the University of Colorado, where he received a B.S. degree in Aeronautical Engineering. From there his career took him to the USAF Test Pilot School at Edwards AFB, where he graduated in April, 1959. He has been assigned to the Fighter Test Branch at Edwards since that date, where he has been engaged in test flights in F-100, F-101, F-102, F-104, F-105, and other supersonic aircraft. Brother Rogers is a convert to the Church, having been baptized in 1958. He and his wife, Mary Ann Kesterson Rogers, have four children: Steven, 11; Sharon, 9; David, 6; and Gary, 5. He is serving as Edwards Branch Clerk and as a Sunday School teacher.



Maj. Rogers stands near one of the planes he has flown, the F-104 Starfighter. Now in use by many free countries as a standard fighter aircraft, it has set a speed record of 1,404 miles per hour and an altitude record of over 102,000 feet.

Now, the intake of alcohol drastically reduces one's tolerance to these forces, and certainly no one can dispute the effects of tobacco on the respiratory system. The immediate after-effects may wear off and may not be discernible a day or two after use, but the cumulative damage caused by the intake of intoxicants will most certainly reduce the ability to function under these conditions. A test pilot must be prepared to expend his maximum physical and mental effort. To reduce this vital margin of safety would be inviting tragedy. What better guidance is there for a test pilot than Section 89 of the Doctrine and Covenants? Latter-day Saints have had this knowledge since 1833, and it almost seems to me as if it were revealed especially for my profession. I would not think of violating our Word of Wisdom.

Orbital flight may develop to such a state of perfection in our lifetime that a multi-orbit flight around our earth will be considered just another routine operation. But at this particular point in our history, each flight marks a chapter in the story of aviation. The rockets, the capsules, and finally the Dyna-Soar must be as perfect as men can make them. It follows then, that the pilot who must bear the ultimate responsibility for success or failure of the flight must train himself to perfection. For me, a Latter-day Saint, this means much more than a small prayer in the cockpit and faithful adherence to the Word of Wisdom, important as these things are. It means living the Gospel, obeying all the commandments of God, and striving for perfection through the Gospel of Jesus Christ. It means service to others, absolute honesty and integrity, support of my branch presidency and stake leaders, paying my tithing, continuous study and application of our Church doctrine. And it means teaching my children all these things I hold so dear—loyalty to God and country.

At this early date it is impossible to predict who will be the first to fly the Dyna-Soar space glider. It could be that one or more of us now assigned to the project may never fly it at all; but regardless of who may sit at the flight controls at "T minus O," my family and I know with certainty that our lives will be guided toward ultimate perfection through the message of our Church. For us it could be no other way.

atmosphere. They are the same forces, only greatly magnified, that we feel when we accelerate or decelerate in an automobile. Similarly, one may experience to a small degree the forces the pilot feels pulling out of a dive when the automobile hits the bottom of dips in the road. The "Loop-O-Plane" at the carnival is a better example. These forces are expressed in terms of units of gravity. All of us feel the force of 1 G just walking or standing normally; but if a man could weigh himself during a fairly steep turn in an airplane, the scales might read 300 lbs. or more, where normally he would read a pleasant 150 lbs. in the morning. This would be a 2 G turn.

Test pilots training for a flight in orbit may test their ability to function and react under stresses of 10 or 12 G's in a machine called a centrifuge. By changing the pilot's body position within the cab of the centrifuge, the forces can be directed through any desired direction. On one such test, an acceleration of 12 times the force of gravity was directed from chest to back through my body. At this level of acceleration, my ability to breathe decreased to an almost imperceptible level, and the most illustrative comment I could think of at the time was that the forces were about the same as if an elephant had sat on my chest. Though not expressed in proper engineering terms, it is still the most apt comparison I can think of.



Sincerely yours

Letters of Church leaders in New Testament times even today are proving to be of great worth in teaching the Gospel. The value letters from present-day Church leaders can have for young people in teaching fundamental Gospel principles is illustrated by the following correspondence:

Dear Steven,

We hope you are happy in your new home. We often talk about you and the candid things you would say. I remember that one day you wanted some candy. Grandma thought perhaps you should wait until after lunch, but she didn't exactly say no. You became impatient and said, "Well, Grandma, make up your mind—yes or no!"

That was good advice. It was good advice for grandparents, parents, and children. We all must make up our minds many times each day. It is very important that when we do make up our minds, we decide to do the right thing. We must always determine to tell the truth, for example, no matter how hard it seems to be to do so. We must decide to be honest. We should never take anything that isn't ours.

We must say our prayers every day. Our Heavenly Father wants us to be happy, and we will be happy if we always make up our minds to do the right thing. He will help us to do this if we will in our prayers ask Him to do so.

Grandma joins in sending our love.

Your affectionate grandpa,
Marion G. Romney.

Dear Roger,

It was so good to get better acquainted with you last week end. You are getting to be quite a little man. You will soon have your eighth birthday, and you are getting big enough to help mama

with the baby, and, of course, the best way you can help your mother is to do all the things she asks and do nothing she tells you not to do.

You are now getting old enough to look into the future with the help of your daddy and mother, and begin to plan your life's work. You will get great joy and satisfaction out of planning your life and then following your plan. You will want to complete your grade school, your high school and then go to college. Then, go on a mission to some place in the world and preach the Gospel. You will want to go through all the program of the Church and learn all you can about this life and the eternal life. You will be baptized and confirmed, and then later in succession, become a deacon, a teacher, a priest and finally an elder. Then, you will fill your mission.

In order to do all these things, you will need to keep your life clean and free from the ugly things which you will be prompted are wrong. You will always know when things are wrong or right if you are prayerful and always listening for the spirit to guide you.

When the time comes for you to do your final courting and find the proper wife for time and eternity, you will take her to the holy temple. When you have done all these things, I will expect that you will be a great man, honored and respected in your community, loved and followed in your Church program. May the Lord bless you.

Faithfully yours,
Elder Spencer W. Kimball.

(For Course 4, lesson of November 18. "Letters in the Bible.")

Home and Family

FOR NOW AND ETERNITY

by Lorin N. Pace*

The natural yearning of the human soul is to be together with his family and friends.

A young missionary spoke in a farewell address to a humble congregation of members of the Church in one of the branches of the Central American Mission. He stood quietly self-composed and tall in influence before these people he loved. Most of them had come into the Church through his efforts. As he stood before them and looked into their faces, he felt emotion rising in his breast. How he loved them! These new members of The Church of Jesus Christ of Latter-day Saints sat sorrowfully with tears in their dark eyes. They knew that the young missionary was to leave them. He spoke, a testimony from his soul to theirs:

My brothers and sisters, one of the greatest of God's blessings is the promise of continued eternal association with our families and friends in the celestial kingdom of God, and I bear testimony this day that this is only possible through righteous living and the saving ordinances of the Gospel of Jesus Christ. I know not whether I shall ever see any of you again in this life, but I testify to you that if you and I continue to grow in the principles of truth, together, we will sometime meet again in the celestial kingdom of our Father.

The story is told of how not many years ago a distinguished Chinese gentleman, not a Christian, visited the United States. He was treated to celebrations and tours, and finally to a banquet in his honor. During the course of the banquet, he was introduced to the heart of Christian philosophy by one of the speakers who explained the atoning sacrifice of Jesus Christ and the necessity for the human race to accept Jesus Christ and His teachings in order to be saved. The Chinese gentleman listened politely; and when the speaker had concluded, he asked a question.

"My mother and father never had the opportunity to know of Jesus Christ; what of them in Christianity?"

The speaker answered the only thing he knew: "They could not be saved without having accepted Jesus Christ."

The Chinese gentleman then said in substance:

My mother and father were honorable people. I cannot believe that a just God would condemn them for the time of their birth; and until I know that a Christian God is a just God, like my parents I shall remain with the God of my ancestors.

One of the basic tenets of The Church of Jesus Christ of Latter-day Saints is the doctrine that through obedience to the laws and ordinances of the Gospel, all mankind may work out their salvation in the celestial kingdom of God. This concept was one of the completely new principles restored to man with the restoration of the Gospel of Jesus Christ.

In the revelations of the Lord to the people of this dispensation given through the Prophet Joseph Smith, the hunger of the soul of man for eternal union with his family and friends may be satisfied and filled. The Lord said, "It is not good for man to be alone." This truth is counsel and doctrine for this life and for the life to come. The concept of life eternal and lives eternal is realized in the ordinance of marriage or sealing in one of the temples of the Lord by he who has the priesthood and keys of that calling, in order that families might be sealed together for time and for all eternity.

On one memorable occasion, Christ said to Peter:

And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:19.)

This promise of the gift of the sealing power of God has been with mankind for centuries. Man has misunderstood, however; and not until this dispensation have the children of men been entitled to the eternal blessings of the sealing power of God as administered through His servants.

The promise is made that:

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them. (Doctrine and Covenants 132:20.)

It is to be hoped that all mankind may learn to grasp this pearl of great price which lies within their reach.

(For Course 20, lesson of December 9, "An Eternal Chain of Families.")

*Brother Pace was born Aug. 15, 1925, in Miami, Arizona, but has spent most of his life in Utah. He received his B.S. degree from Brigham Young University, and his LL.B. degree from the University of Utah. He has served in the diplomatic service of the government in Washington, D. C., and in Honduras, Central America. He was a practicing attorney in Richfield, Utah, for two years, and is at present practicing law in Salt Lake City. Brother Pace has had long and varied Church experience. He was a missionary to Argentina from 1947 to 1949, and has been active in the organizations of the Church. He was counselor to the bishop of the Holiday Fifth Ward, and was president of the Argentine Mission from 1956 to 1960. He is now on the board of directors of the Genealogical Association of the Church, and does extensive traveling and public speaking for the Association. He and his wife, Marylynn L. Pace, have seven children.

A Blueprint for a Happy Home

Marcia was packing her trunk, and I, sitting near the window, was doing a bit of hand sewing.

"Mother, do you think I'll ever again be as happy as I am right now?"

I did not look up from my sewing. "Of course you won't be — not every hour; but you can be even happier."

"Not happier! I couldn't possibly be that. You know how I love Steve, and I don't for a minute doubt his love for me. The temple ceremony was much more impressive than I had ever expected it would be, and the reception was simply perfect."

"I say happier, Marcia, because today your love is young — untested. It will deepen as it matures. I say happier, because the greatest benefits of love are as yet unrealized. I see no reason why you shouldn't have one of the happiest homes in the world, if . . ."

"If what?"

"If you build wisely on the sound and firm foundation which you and Stephen have now."

"But we haven't done anything special. We just knew what kind of person we wanted to marry, and then when we found each other we fell in love."

"That's what I mean. You knew the kind of person you wanted for a husband. You didn't just become emotionally involved without thinking about the future."

"It really wasn't so difficult. I wanted someone stable, purposeful and good—like Dad, I guess. I wanted a husband who would be a good father, and Stephen seems that kind of person. We like to do the same things, and we both want a home and children and . . ."

"That's what I mean by the foundation, Marcia. It is built in the years before marriage. I like to think that your father and I have contributed the first factors for your future happiness. You have been reared in a home where you have developed a desire for the things that make for happiness in the home, a home where all members are active in the Church."

Marcia laughed. "We've had to be Church-active to keep up with you and Dad."

"Well, perhaps, but at any rate, you have approached marriage with the correct view of its purpose and importance. The fact that you both wanted a temple marriage indicates that you believe the marriage covenant is sacred and that the family unit continues into eternity."

It was difficult to think of Marcia as a bride (though four college years were behind her), ready for the great adventure of wifehood; but it was evident that she wanted to make of it a success.

"Well, since you want a happy home, I have something for you." I went into the study and, returning with a page I had clipped from the *Church News*, I said, "Here it is, a blueprint for a happy home. You'll want to keep it, Marcia. In his address on May 6, President David O. McKay enumerated ten contributing factors for a happy home. Read it often; as the months and years go by, you will see how basic and wise and true it is."

"Perhaps I'd better paste it to the inside of a kitchen cabinet." She was teasing, but I didn't mind. "Mother, how could I forget all the little clippings you've pasted on the inside of our kitchen cabinet doors—about everything from vitamins to 'Things Wise Wives Should Do'? Of course they were meant just for you; but we girls read them, too, whenever we did the cooking."

"Well, Marcia, it isn't a bad idea. You may want to do the same thing. And if you do, check number seven for special emphasis." I read from the list, "Learn the value of self-control." There will be differences of opinion, and irritations are inevitable, but self-discipline can keep most of them from becoming mountains."

This was the first opportunity we had had for a serious conversation since the wedding flurry had begun, and I meant to make the most of it. "Life is a serious business, Marcia, and a great challenge; but there is plenty of wonder, of everyday enjoyment in it, too, and lots of room for romance."

I scanned the page. "I don't worry in the least about the atmosphere of your home, knowing so well your interest in music, and other cultural things. Continued Church activity and family prayer will keep the atmosphere reverent. That's mentioned here on the page, too. Number eight is: 'Foster home ties by continued companionship.' That's important, also; and it involves parents, children, grandparents, and grandchildren, enjoying whenever possible the association of each other."

Marcia sighed audibly. "Too many people, Mother. At present I'm interested in only one person—Steve. How about the romance you mentioned?"

"Of course," I said, retracing my thought, "you and Stephen. Well, never let other people or other interests come between you. Nourish the love you

(For Course 25, lessons of December 23 and December 30, "Holding the Family Together.")

have for each other, by word and by little concrete ways."

"For instance, Mother?"

"For instance, there will be separations—brief ones at least—when you can't go along. Slip a surprise note into his suitcase telling him how much his love means to you, how lucky you feel having married so fine a man. A wonderful bond for a man away from home! He will find ways to reciprocate."

I waited for her response.

"Sounds wonderful—pretty idealistic," Marcia said. She added, "Do you remember Jane Lewis, Mother? She insists that I am much too idealistic. She says that couples aren't ever as happy as they pretend to be, and that I should be more practical."

"Jane is right," I said, "that there are millions of unhappy homes. But she's wrong about the idealism. It's the most practical aspect of life. Keep it, Marcia, my dear, and make good use of it."

She did not answer, but I watched with gratitude, as she folded the printed page, almost reverently. Then she slipped it within the pages of a gift cookbook, as if she intended it for daily use.

*Our author, the former Alberta Hulsh, is the wife of Dr. Carl J. Christensen of the Sunday School General Board. They have four children. Sister Christensen received a B.A. degree from Brigham Young University, and is now a member of the Relief Society General Board.

President McKay's Ten Contributing Factors to a Happy Home¹

1. Lay the foundation of a happy home in your pre-marital life.
2. Choose your mate by judgment and inspiration as well as by emotion.
3. Approach marriage with the lofty view it merits.
4. The noblest purpose of marriage is procreation.
5. Let the spirit of reverence pervade the home so that if the Saviour happened to call unexpectedly, He could be invited to stay and not be made to feel out of His element.
6. Let husband or wife never speak in loud tones to each other, "unless the house is on fire."
7. Learn the value of self-control.
8. Foster home ties by continued companionship.
9. Make accessible to children proper literature, music, and appropriate moving pictures.
10. Finally, by example and precept, encourage participation in Church activity.

¹From an address delivered May 6, 1962 in Chicago, printed in *Church News*, May 19, 1962.





The Supreme Court building in Washington, D.C. represents the highest judicial authority in the U. S., and gives the final interpretation of the Constitution. Sculptor Robert Aitkin has exquisitely portrayed

nine figures here on the facade. The central figure represents "Liberty Enthroned," guarded by "Order" and "Authority." The figures on either side symbolize "Counsel and Research, Past and Present."

THE HEART IS THE FOUNTAIN OF TRUE JUSTICE

by Judge David J. Wilson*

"All virtue is subsumed [included] in justice," said the ancient sage Theognis. The Greeks and the Romans listed justice as one of the cardinal virtues—"a personification of social and moral duty, that is, of the moral law which might or might not correspond with the temporal law. Justice was the highest idea of the correct bearing of all the members of a community to one another and of the law of the state to the individuals constituting its population." The great Greek philosopher Aristotle defined pure justice as "the unwritten, irrefragable [indestructible] law of the gods."

Of course the most transcendently exalted concept of pure justice was proclaimed by the Master in the Golden Rule: "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbour as thyself." (*Matthew 22:37, 39.*)

These noble concepts of justice as the soul of honor and righteousness have through the ages remained unchanged as idealistic goals, for truth is eternal and "... abideth forever and ever..." (*Doctrine and Covenants 1:39.*)

Past Approaches to Justice

Notwithstanding these age-old ideals of justice, law in its first stages of development emerged as a rule of personal vengeance or revenge. This principle of repaying a wrong with another wrong has persisted through the centuries. It appears in the *Lex*

Talionis (Law of Retaliation) in the Roman Law. It was present in the ancient Code of Hammurabi, and was the heart of the Mosaic demand of "an eye for an eye, and a tooth for a tooth." Even in our day it has clearly carried over into our theory of legal punishment for criminals.

This harsh, oftentimes savage and brutal procedure, which might really be in many instances more appropriately termed a process of administering injustice rather than justice, was gradually softened through the impact of the teachings of the prophets, the moral philosophers, the great teachers, the conscientious lawyers and jurists and other men of true vision. So eventually there evolved the practice of paying damages as compensation for private wrongs. Then courts or tribunals for the adjudication of claims were instituted, laws for the prevention of wrongdoing and for the mutual protection of men in organized society were developed, and privileges were assured to individual members of the community. Toward the close of the Middle Ages there was a marked increase in freedom among men. General advances in intelligence and morality gave tremendous impetus to constructive changes. Justice began to be administered with more certainty. Courts began to function so as to resolve disputed questions with some degree of precision and uniformity. Justice gradually was based on the surer ground of good faith underpinned by law.

Legal rights do not come from nature, but are fruits derived from community concern for the liberty and security of the individual. Free men enjoy the boons of security and liberty as products of true civilization. It should be noted here, and will be more fully explained later, that free men assert rights not really derived from man-made laws.

*For Course 12, lesson of December 16, "Freedom Guaranteed"; and of general interest.)

*For the past eight years Judge of the U. S. Customs Court in New York City, Brother Wilson was formerly an attorney and a teacher in Ogden, Utah, where he served as stake Sunday School superintendent, high councilman, bishop, and member of a stake presidency. He received the B.A. degree at BYU, and the J.D. degree at the U. of California. He married Mary Jacobs, and they have 5 children and 23 grandchildren. Brother Wilson now teaches the gospel essentials class in Sunday School.

THE QUEST FOR JUSTICE— FOURTH IN A SERIES ON THE QUESTS OF MEN

Justice in a legal sense has not achieved the ideal concept of complete righteousness. It still concerns itself with the endeavor to give each member of society that which is legally due him, and in requiring that each man accord to his fellow men that which is legally due them. In this particular domain of equal rights, all men are entitled to equal treatment in acquiring, holding, enjoying, and disposing of private property; in enjoying the protection of their persons, reputations, and liberties.

Great men through the ages have attempted to correct obvious abuses resulting from the chaos prevalent because of the lack of just laws to govern the conduct of man toward his fellow men. Hammurabi, King of Babylon, who reigned some two thousand years B.C., promulgated a code of laws to govern his people; Justinian (reigned A.D. 518-529) caused the massive, disconnected body of Roman law to be codified, and that monumental work is still in large measure the basis for the Civil Law which prevails in many European countries. The Anglo-Saxon people, however, pursued the course leading to genuine liberty and opportunity under established governments. It was the English people who exacted the Magna Charta from King John and brought the ideals of human liberty to America. Indeed, the great government of the United States was born through the vision and efforts of an assembly of great men, largely of English origin, who solemnly declared that:

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to insure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. (DECLARATION OF INDEPENDENCE.)

This noble concept of man led to the creation of a government designed to guarantee the enjoyment of the unalienable rights of men. The preamble to the Constitution of the United States asserts:

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America.

Shortly after the adoption of this great charter of human liberty, which Latter-day Saints believe was formulated by men divinely inspired, ten amendments, known as the Bill of Rights, were ratified.

These amendments state that Congress "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." The Bill of Rights also protects the people against unreasonable searches and seizures; guarantees persons accused of offenses the right to reasonable bail, a speedy trial by jury, the right to be confronted by witnesses testifying against them, the right to fair compensation for any property taken for public use, etc.

The people of the United States have enjoyed justice unknown before the birth of our great nation. This has not been merely theoretical justice. The United States through a great system of impartial tribunals (courts) has given real substance to all the rights of its citizens. Men in their quest for justice have struggled through countless centuries against great odds to achieve an order guaranteeing basic human rights. Yet even today the vast majority of mankind live under tyrannical systems of various kinds. *Real freedom and opportunities, taken for granted in the United States, are still denied most of the earth's population.*

Justice and the Moral Law

For Latter-day Saints the term *justice* should carry greater meaning than that which refers to a bare system of laws enforceable in courts. To live by the bare letter of the law may fall far short of the standards of righteousness and morality prescribed by the Gospel of Jesus Christ. To live on the level of compulsion or even on the generally accepted plane of duty will not suffice. The highest standards of honor and rectitude must guide every true Latter-day Saint in his dealings with his fellow men. Frequently the law which requires adequate proof of claims may provide a shelter for one who refuses to live by the rules of honor. Let us look at two examples where legal rights and the code of righteousness, by which men of integrity should live, come into conflict and require good men to follow the "high road" of uprightness.

"A," in contemplation of death, rather than making a will, transferred all his property, real and personal, to his oldest son, "B," with the oral understanding that this son, upon the father's death, would divide the property in equal shares among all "A's" children. The agreement was known only to "A" and "B." The recipient of the total estate did not divulge the verbal commitment to his broth-

ers and sisters. Instead he asserted absolute ownership of all the property received from his father, and claimed the transfer was unconditional for valuable consideration. The disinherited brothers and sisters sued, but failed in their action because of lack of proof. Everything appeared regular on the face of things, so the court had no choice except to support "B." The callous-hearted son held the property. His conduct was morally reprehensible, but he was willing to sell his soul for material gain. All family ties were broken between the unjustly enriched man and his brothers and sisters; but the morally dishonest man who refused to disgorge any of the estate rationalized that he acted within the law, even though he perjured himself in the lawsuit with the other members of the family.

Let us look at a second example. One summer while his beef cattle were on the range, a rancher agreed verbally to sell these animals for fall delivery at a specified amount per pound live weight. There was no down payment, and nothing whatever was put into writing. The amount involved was several thousand dollars. Before the date of delivery there was a substantial advance in the market price for beef cattle of the type covered by the agreement. By asserting his legal rights under the so-called Statute of Frauds, the rancher could have refused delivery of the cattle at the price agreed upon orally. However, the animals were delivered according to the verbal promise, although the buyer said he would not perform the agreement if he were in the farmer's "shoes." Yet he insisted that the oral commitment be honored. Justice here resided in the heart and conscience of the rugged man living near God and nature.

Numerous instances could be cited of the manner in which men of integrity live above the letter of the law, and men of rectitude are victims of rogues who care nothing for an unwritten moral code. All the laws and regulations ever devised cannot fully protect honest, trusting men against the schemes and machinations of designing, dishonorable men. The widow who is bilked out of her insurance money by a suave conscienceless confidence man; the orphan who is impoverished by a dishonest guardian; the investor who is sold worthless stocks; the man who receives a bad check in payment for property, which is immediately squandered or concealed, are all protected in numerous legal ways against swindlers, but not against their own confidence in their fellow men.

True Justice Springs from Understanding Honest Hearts

The great quest for justice, then, must pursue the course outlined by the great teachers of the

ages, and constantly strive to build a sense of justice in its highest and noblest aspects into human hearts. If one is possessed of a callous heart, unresponsive to the dictates of righteousness, all the constitutions, statutes, decisions, rules and safeguards in the world cannot operate to bring forth from such a person sincere, honorable pronouncements and conduct in accord with righteousness. Corrupt hearts pollute the fountain of justice. Evil disposed men are a constant threat to the reign of true justice.

The following statement concerning the qualifications of a righteous ruler are attributed to Confucius (500 B.C.):

The ancients who wished to illustrate the highest virtue throughout the empire first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their own selves. Wishing to cultivate their own selves, they first rectified their hearts. Wishing to regulate their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. . .

Confucius should have added that like Solomon, these ancient wise men should have prayed to God for understanding hearts. (See *1 Kings* 3:5-15.)

Inasmuch as Latter-day Saints identify themselves as children of God endowed with the right to choose or elect the various ways of life they follow, it is essential to the fulfillment of their earthly destiny that they have freedom and opportunities to follow their aspirations. No greater injustice can circumscribe the life of a Latter-day Saint than to be deprived of certain basic freedoms. He must enjoy freedom of worship, the opportunity to follow a broad pattern of education, freedom to exercise his priesthood for his own development and the blessing of his fellow men, freedom to develop generally according to his great concept of life. "Freedom belongs of necessity to the destiny of man."

Justice in its highest and noblest concept (righteousness) rises above the rules of compulsion, and even above generally accepted codes of duty. It must ascend to the plane of priceless privilege. On this plane man can follow the law of conscience made sure as a compass of justice by building into the soul the infallible guides derived from the teachings of the Master and of the principles of eternal truth found in the restored Gospel.

Justice, an Attribute of God

Justice in the sense of righteousness is an attribute of God:

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. (Psalm 89:14.)

And men who deal righteously enjoy God's favor:

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. (Genesis 18:19.)

But if a man be just, and do that which is lawful and right, . . . he shall surely live, saith the Lord God. (Ezekiel 18:5, 9.)

. . . Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, . . . (Revelation 15:3.)

Justice, Accountability and Mercy

There is another eternal aspect of justice that must not be ignored. It has been decreed as divine law that

. . . God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7, 8.)

Furthermore,

. . . According to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God. (Alma 42:13.) (See also Jacob 6: 9-11; 2 Nephi 9:17, 46; Alma 42:1; Mosiah 2:38.)

Mercy cannot rob justice.

It will be observed from the teachings of the scriptures that mercy is not a substitute for justice. Only after men repent and make restitution for their offenses can mercy be expected.

What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. . . (Alma 42:25.)

In a world where men are free to act they must, according to the fundamental law of justice, accept the consequences, good and bad, of their voluntary conduct.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life . . . or to choose captivity and death, . . . (2 Nephi 2:27.)

It is rather generally the case that in judging themselves, men construe justice to mean unlimited mercy, and as applied to others, unmitigated punishment for acting "according to the flesh."

Undoubtedly, as between man and man, mercy should temper justice, but God has decreed that justice requires accountability for conduct freely followed.

[While] . . . None shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness, (Doctrine and Covenants 107:84) [yet when] . . . truth is established [in the earth,] and the heavens have smiled upon her; and she is clothed with the glory of her God; . . . glory, and honor, and power, and might, be ascribed to our God; for he is full of mercy, justice, grace and truth, and peace, forever and ever, . . . (Doctrine and Covenants 84:101, 102.)

Quest for Justice an Eternal Pursuit

The quest for pure justice like the quest for salvation is an eternal experience. We know in its ideal expression it is the personification of rectitude and integrity, and is in conformity with the eternal truth of things. In our sublimest moments when the divinity within us makes us conscious that we are all children of God, when we get a vision of the Fatherhood of God and the brotherhood of men, our hearts are full of understanding, and we pledge ourselves to cooperate fully in making pure justice prevail on earth. But we are human, and we soon face the world of realities again.

Basic Standards and Objectives for Guidance in Quest

There are, let it be said in conclusion, certain objectives in our quest for justice which can and should be achieved and maintained. We should be guided primarily by the consideration of what is morally right and what is morally wrong in our relations with our fellow men, rather than by insisting upon our "pound of flesh." There may be realistic considerations at times which make it advisable to follow legal procedures for the protection of some of our basic rights against men who ignore all moral obligations. However, wherever possible, when strict adherence to the letter of the law transgresses moral law, the latter should control. Constantly our aim should be to live above the law, for while ". . . we know that the law is good, if a man use it lawfully"; yet ". . . the law is not made for a righteous man, . . ." (1 Timothy 1:8, 9.)

In your quest for justice, establish attainable goals, raising your standards day by day and year by year.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)

Remember that a sense of justice, of right and wrong, belongs really in the spiritual domain. Therefore, cultivate honorable and righteous relations with your fellow men by following the sublime things of the spirit.

HELPING CHILDREN UNDERSTAND FRIENDS

by Reed H. Bradford

Creighton was an intelligent, but shy, boy. This was his second year in school. The evening meal was over and he kept acting as if he were trying to say something, but couldn't quite find the courage to say it. After a long period of quiet, he said to his father, "Daddy, do I have to go to school?" His father was not entirely surprised at this question, but he was deeply concerned. He put Creighton on his knees as he often did. "What's the trouble, son?" The boy was vague and simply replied that he just did not like school. But his father surmised that there was more to it than this. Finally his son told him his trouble.

In addition to being somewhat shy, Creighton was also small for his age and younger than most of the students in his class. The final unfolding of the story revealed that several older boys had begun to accuse him of being a sissy.

"Son," said his father, "I think I know something of how you feel. It is hard for us when other people don't accept us or try to make fun of us, because what other people think of us means a great deal to us. There are two things I would like to help you understand. In the first place, it is good for us to try to be friendly with other people, because they are our brothers and sisters. Our Heavenly Father is the Father of all of us. Therefore, we have to try to learn how to cooperate or learn to work with others. Now let me ask you whether or not you have tried to do this. At recess time or before or after school, have you ever tried to play with them?"

Creighton answered that he had not. "They play ball, Daddy, and I am not very good at it, so they won't have me on the team." The father replied that he would help his son try to solve that problem, and he made good on his promise. Every night during the week he and his son played catch and batted the ball. After several weeks of this, the boy began to improve in his ability. The father also helped his son to compliment these boys when they had done something well. This was hard for him at first; but after a while, one or two of the boys began to respond. One day Creighton achieved a

real victory. These boys chose him to play on their team!

In the meantime, his father discovered that he did get along very well with the girls in his class. His father complimented him for this ability, but also explained to him how this appeared to the boys. At their age it was natural for the boys to compete with girls and not try to obtain their favor. He explained to his son that later on all this would be changed and his own ability would then be a great advantage to him, but now he must be careful if he wanted to be accepted by the boys.

"The second thing I would like to tell you, Creighton, is that we sometimes are tempted to do things which are against the teachings of our Heavenly Father in order to be accepted by others. When this happens, it is sometimes hard for us to make the right decision unless we know what is right."

Creighton spoke up immediately, "I know what you mean, Daddy. The other day I was down at school and it was lunchtime. I had forgotten to take my lunch money that morning. There was another boy in the room who had also forgotten his money. I told him that I was going to go home to eat dinner. He said, 'Oh, you don't have to do that. The teacher keeps some money in her drawer. Why don't we take forty cents? She will never miss it and then we won't have to go home.' I told him it was wrong to do this and then he said, 'Oh, you are just a sissy. You are afraid to take it.' For a moment, Daddy, I didn't know what to do; but then I remembered that in one of our family hours on Sunday, you and Mommy had taught me that it was better to have our Heavenly Father think well of us than anyone else in the world. I knew that He wouldn't want me to steal, so I ran out of the room and came home."

A few moments passed before Creighton's father could speak because he was so proud of his son. Finally, he was able to tell him, "I hope you will always remember to act this way when others tempt you to go against the teachings of your Heavenly Father."

"One other thing I would like to tell you is that when your friends want to do something you know

(For home use; for Course 25, lesson for November 25, "Preparing Those Who Will Live Afar"; for Course 6, lesson of November 11, "Our Parents"; and of general interest.)

is wrong, try to explain it to them in such a way that they will understand that you would like their friendship. Probably they do many things right, and you are not against *them*; you are only against the *thing* they want you to do, which you know is wrong. What I am trying to say, son, is this: When we will not do something proposed by our friends which we know is wrong, that does not mean that we think we are better than our friends in all ways; it doesn't mean we do not want their friendship. It takes practice to say 'no' to something our friends want us to do, which we know is wrong, and to do it in such a way that they will still accept us as a member of the gang or group."

The things Creighton's father was trying to teach him are not easily taught. The following things, however, may be of value to any parent who attempts it:

1. The way the parents themselves get along with other people, with each other, and with their children will be of profound significance. The reason for this is that children during the early years of their lives imitate the behavior of the other members of their family. They do what they see their parents and brothers and sisters do. For example, several studies have been made which have as their aim the predicting of success in marriage. Several items have been found to be of significance, but one of them is that children who have been reared in homes in which their parents had good ability in getting along with others seem to have the same ability themselves, in many cases. This is a great asset in achieving a successful marriage.

Parents may also take advantage of the "teaching moments" in helping their children acquire the art of getting along with other children. Such moments occurred on several occasions in Creighton's home. For example, one morning Creighton was about to go out on the lawn in a dress. As he was about to leave the door, his sister, who was four years older than he, said to him, "For heaven's sake, Creighton, why are you wearing that dress? Every boy in the neighborhood will call you a sissy. Go take it off."

Immediately a tremendous anger arose in Creighton, and he said, "You are worse than Bill and Tom, who always call me that. I was only going to be a clown. Why can't I wear the dress?"

The mother and father who heard this took the sister alone, and her mother said, "You are probably right about what the boys in the neighborhood will say about Creighton; but it is the way you said it. You said it in a critical tone, not in an understanding one."

At that moment, Creighton came in from the other room. As he stuck his head around the door,

he said, "I am sorry, Suzy." Suzy got the point and she said, "Looks like Creighton is more mature than I am."

2. Throughout this series of lessons it has been suggested that parents regularly hold a session in which they try to teach, in a systematic way, the great principles of the Gospel of Jesus Christ to their children. If this is done regularly and with the right spirit, it has a good chance of affecting the behavior of children. They will learn important ways of getting along with others. They will learn to love others "as much as themselves," in time.

3. It is important for parents to keep in close contact with other individuals who are trying to teach their children, such as Primary, Sunday School, Mutual and regular school instructors. Often they are able to help these individuals understand their children better. Often, too, these persons are able to help the parents because they see their children in a different light than the parents see them. This relationship of parents and teachers can be a most profitable one.

4. It is important that parents convey or communicate to their children that they are simply trying to help them achieve the most joy intended

(Concluded on page 341.)



SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "In a World Where Sorrow," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 74.

Discussion: What each family member learned in his last Sunday School class, and how he will apply it in his life.

Musical Number.

Lesson: "Helping Children Understand Friends."

It might be helpful for the parents to ask their children if they are having a problem in getting along with other children. It would be most useful if the children would be specific. It is sometimes also helpful to invite the playmates of one's children into the home for special occasions, such as a birthday party or similar event.

Children are born largely egocentric. That is, they think of their own desires almost wholly. It takes them some time to think of others and their desires. It is desirable to ask a child frequently, "Now how do you think what you said would affect you if someone had said it to you? How would you feel?"

Hymn: "Children of the Saints of Zion," *The Children Sing*, No. 112.

Activity: Tell the story, "How We Got Abraham's Book," from page 343 of this issue.

Hymn: "God Loved Us, So He Sent His Son," *Hymns*—No. 178.

Prayer.

We Believe in Being Honest

by Elder Mark E. Petersen
of the Council of the Twelve



ELDER PETERSEN

Honesty is as essential to our salvation as is baptism.

In view of the fact that one of our *Articles of Faith* says that "We believe in being honest," it is of more than passing interest to note how strikingly the dictionary definition of the word points to our Gospel principles in this respect.

The dictionary says that an honest person is one who is:

1. Respectable; that is, worthy of respect.
2. Decent.
3. Of good moral character, virtuous and upright.
4. Sincere, truthful and candid; one who will not lie, cheat nor steal.
5. Open, frank, straightforward, and fair.
6. Genuine, free from fraud, and just.
7. Legitimate in what he does; conformable to law.

The reason we are in this mortal life is to enjoy the opportunity to become "like our Father which is in heaven."

In the Book of Mormon, Jesus commands that we become like Him. In other words, we must develop Christlike souls with traits of character resembling His.

The whole Gospel plan has as its sole objective the purpose of helping us to achieve this goal, marking the way and teaching us the high principles which lead us back to the presence of our Father.

Since no unclean thing may enter the kingdom of heaven, and since we are to become Christlike as the goal of our lives, and since hypocrisy and fraud are so foreign to the divine, can we wonder that we have as one of the tenets of our faith: "We believe in being honest"?

Let us return to the dictionary definitions we mentioned above and ask:

(For Course 8, lesson of December 2, "Jeroboam, the Deceitful"; for Course 28, lesson of December 9, "Practical Religion.")

Is there anything divine in being unworthy of respect?

Is there anything elevating in a lack of decency?

Do we in any sense resemble the Saviour if we are without moral character, virtue, or goodness?

Is there any place for insincerity, deceit, theft, or false witness in a Christlike soul?

Can we be like Him if we are not fair or open or straightforward?

Are we Christlike if we cheat or fail to pay our honest obligations?

Is there anything uplifting about injustice?

Are illegitimate actions condoned by the Lord?

Just as all must be "born of water," so must all be "born of the Spirit." To be born of the Spirit literally means to "leave the man of sin" and come forth to a newness of life in Christ.

It literally means that we will eliminate from our lives every semblance of greed or deceit, insincerity, injustice or unfairness.

It means that each one of us will keep the Golden Rule, which teaches us to do unto others as we would have others do unto us.

It truly means that we will build into our souls Christlike traits of character.

We should remember that we can no more enter the kingdom of God without a spiritual rebirth than could Nicodemus; and if there is any deliberate dishonesty or hypocrisy or fraud within us, we have not yet been sanctified by this spiritual rebirth.

From the sectarian world have come many unstable ideas with respect to salvation. One of them is the supposition on the part of some that a person may be saved by rituals alone, regardless of the manner of his life.

The ordinances of the Church are essential to

our salvation, but they become ineffective without repentance and righteous living.

How forceful are the words of the *Proverbs*:

These six things doth the Lord hate: yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and he that soweth discord among brethren.

Then to continue mentioning the things despised by the Lord, he mentions the moral matter, which is so much a part of honesty:

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Least not after her beauty in thine heart; neither let her take thee with her eyelids.

For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hurt for the precious life.

Can a man take fire in his bosom, and his clothes not be burned? (Proverbs 6:16-19, 23-27.)

On the other hand, how uplifting are the beatitudes:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:3-12.)

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Helping Children Understand Friends (Concluded from page 339.)

for them by our Heavenly Father. This is not best accomplished by a preaching technique, because this implies a superior-inferior *person* relationship. We listen most to those whom we consider to be our real friends. When we know that an individual is not trying to condemn us or make us feel ill at ease, but is trying to help us, we are most likely to listen to him. "Whom can I teach but my friends?" was the way Plato put it.

5. It takes a long time for a child to acquire a skill in getting along with others if he does not naturally possess it. This means that parents must have a great deal of patience; and when a child fails, and even does it repeatedly, one does not lose confidence in him. The older Alma in the Book of Mormon prayed for many years that his son might not commit the sins he was committing and might gain a new understanding. When an angel visited the younger Alma, one of the first things he men-

tioned was the great faith his father had in him. The younger Alma, with a new understanding, now saw his father in a new light. A parent must remember that his child is also a person and a child of his Heavenly Father. The whole spirit of his behavior toward the child must be one of respect for him as an individual. If such is the case, the child has a good chance of treating others the same way he has been treated.

These are some important things that will help children to accomplish their legitimate ends in the world and throughout all eternity: mature behavior in the home on the part of the parents, systematic instruction of children, taking advantage of the "teaching moments" to make clear the meaning of a great principle, cooperation with the other teachers of one's children, enduring patience, and a partnership with one's Heavenly Father.



Getting the most from preparation meeting

by General Superintendent George R. Hill

PREPARATION meeting furnishes the best teacher training for *inservice* teachers we know anything about.

When President David O. McKay returned from a mission to Scotland in the late 1890's, he was called to the Weber Stake Sunday School board as second assistant. He was given the assignment of Sunday School class work.

He set out to discover just what was happening in Sunday School classes. What he found was rather alarming. There was little uniformity in different departments, and very little in the way of definite goals.

He called to his board some very strong teachers. These met with him once a week with lessons for each department carefully worked out. They decided on an aim, now known as the lesson objective, and then set about determining an organization by which they hoped to reach the aim. They chose illustrations, stories, and an application for each lesson.

After they were thoroughly conversant with the procedure, monthly union meetings were organized to which all of the Sunday School teachers in Weber Stake were invited. And they did come to Ogden in those horse-and-buggy days from Liberty, 18 miles away; Eden, 15 miles; Huntsville, 13 miles; and from Hooper and Plain City, as well as from the Ogden wards.

The stake board members would hold a round-table discussion in each department of the lessons for the month ahead; and as a result, the teachers went away from the union meeting with four or five carefully planned lessons for the month ahead. Frequently 100 per cent of the teachers and officers from the wards were present, and it was rare that the attendance fell below 90 per cent.

Union meetings, now called preparation meetings, were established Church-wide, and the quality of

Sunday School teaching reached new heights as a result.

During World War II, with its attendant gasoline rationing, most stake boards were released. Then Sunday School attendance sank to new lows, 18 per cent to 25 per cent being the attendance frequently reported.

When gasoline rationing ended, the attendance remained low. Habits of nonattendance are hard to break.

In 1953 the General Board decided to issue preparation meeting helps for the help of the stake board members. These were sent to each stake superintendent for distribution to his stake board. Those preparation meeting helps are for guidance of the stake board members and are not primarily for the use of ward workers.

It is in the round-table discussion, to which the members of each department contribute their suggestions, that the value of preparation meeting comes.

To come to preparation meeting prepared to contribute to the group ideally requires that each teacher or officer make careful preparation of the lessons for the month ahead.

It is then and only then that preparation meeting can provide the *most* help to those present. It is the preparation that each member takes to the class that determines the wealth of suggestions taken away.

The experienced teachers can get a great deal from listening, even to the beginning teacher's questions and answers. They can make distinct contributions which will help the new teachers immeasurably.

To go to preparation meeting without giving previous study to the lessons to be considered, as so many teachers now do, deprives the group of the worthwhile thoughts even the beginning teachers may have.

HAGGAI

Prophet to the Temple Builders

Haggai had a job not unlike that of many a lay leader of the Church today. While everyone was aware that a house of the Lord was needed and was to be built as soon as possible, someone was needed, as always, to stir up their spirits to do the task and make the sacrifice. People were busy; there were pressures to do other things; making a living was problem enough; and they did have their own homes to rebuild. It was the same problem for them as for us: Should we leave part of our own work undone while we do our Church work? Some answer it one way; some another. The Lord had a recommendation for them — and for us — through the Prophet Haggai.

The task facing the people of Judah at the time was the difficult one of rebuilding ruined cities to make them habitable again. Haggai's city was Jerusalem. Seventy years had passed since the first Babylonian raids on it; fifty years it had lain utterly desolate since it had been totally sacked and burned by Nebuzar-adan, captain of the guard to Nebuchadnezzar of Babylon, in 586 B.C.¹ Since then, the Jews had spent the weary years in exile in Babylon, awaiting hopefully the fulfillment of the promised return.² At last the time came; the conquerors were conquered, as the prophets had foreseen. Within a year (ca. 538 B. C.) the new master of the empire, Cyrus the Persian — as foretold by Isaiah — issued the edict permitting the Jewish people to return to their land and rebuild Jerusalem and the temple.³ According to the record of events of the times by Ezra and Nehemiah, several groups of exiles did return during the next two decades; although it appears in the *Book of Esther* that not all forsook their established homes in the chief cities of the empire to return to the hard life of building up again the homeland of their fathers. Building a city anew on the ruins of the old is in some respects more difficult than building a new city.

So it was that Haggai's compatriots had been busy raising and roofing their own homes while a decade passed and nearly another, and still the house of the Lord lay open to the sky.

Then came the word of the Lord to Haggai. In the second year of Darius the King, successor to Cyrus, in the sixth month, on the first day of the month of that same year (520 B.C.), the Lord spoke by the prophet to say:

... This people say, The time is not come, the time that the Lord's house should be built ... Is it time for you, O ye, to dwell in your cieled [paneled] houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways.¹

Their ways, they would have to admit, were not right ways; the question He asked of them they could not in good conscience answer in the affirmative. But to further convince and convict them, the prophet went on to point out their failures to achieve success or security in their own work. In effect, he said, "You work in vain in all your physical efforts and material investments unless you at the same time qualify spiritually for God's blessings to prosper you!" Here are his words:

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes [How familiar this is in our time too!]. Thus saith the Lord of hosts; Consider your ways ... Ye looked for much, and lo, it came to little; ... Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.²

Response to chastisement, unfortunately, is not always as good as it was in this case. The people reacted with sincere awe — they "did fear before the Lord."

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear the Lord.

And the Lord stirred up the spirit of Zerubbabel ... and the spirit of Joshua ... and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.³

Thus, about three weeks after the first revelation to them, and with a second to assure them that the Lord was with them,⁷ they set to the task of building the temple. Nearly a month later, on the twenty-first day of the seventh month, the project was far enough along that they could evaluate it and compare the new building with the former temple which the older folk among them could remember. Apparently the comparison was not favorable; and they needed further encouragement, which they received, along with a far look to things of the future.⁸

Meanwhile, during the ensuing four years, there were many problems to be met, according to the books by Ezra and Nehemiah, both internally and externally, as the little colony worked to rebuild its temple and its city and its wall. Haggai tells us no more of it. He does leave us one more practical lesson in principle.

Using as an illustration the well-known fact that the touch of something dirty will make the clean unclean, while the touch of something clean will not make the filthy pure, he taught the people that their hearts and hands were not yet pure, and their work for the Lord and their offerings to Him, therefore, were being defiled by themselves. Their work on the temple did not sanctify them unless they sanctified themselves. But if they would repent, from that very day, He would bless them; and they would prosper in their work on their farms and in their presses and their barns.⁹

Then like all the other prophets, Haggai told the vision of the future age of ultimate things, when the Lord shall "shake the heavens and the earth," and overthrow the thrones of kingdoms, and "the desire of all nations shall come."¹⁰ It is clearly a Messianic prophecy; what he speaks to Zerubbabel, he speaks by metonymy to his descendant in the royal line of David, whence the Christ indeed should come.¹¹ When the time comes for the final temple to be built, its glory shall be greater than that of the former temples, saith the Lord, "and in this place will I give peace."

This is "the manner of prophesying among the Jews,"¹² to relate their times and projects to ultimate ends and aims, and to teach ways that are forever right and true. This is Haggai, who left us only two pages, but in them a sampling of vital things for his people and for us.

— Ellis T. Rasmussen.

1 II Kings 25:12-18 tells the story of the siege.

2 Jeremiah 25:11-12; 29:10; cf. Zechariah 7:5-7.

3 See Isaiah 44:28; 45:1-4, 13, for prophetic predictions of Cyrus.

See Ezra 1:2-7 and Nehemiah 1:2 for a picture of the return.

4 Excerpts from Haggai 1:2-5.

5 Excerpts from Haggai 1:6-11.

6 See Haggai 1:12, 14, 15.

7 Haggai 1:13. Note that Haggai's contemporary, Zechariah, was likewise urging them on the same project: Zechariah, 8:9-15.

8 Haggai 2:3, and verses following. See also Ezra 3:12; this second temple never did, of course, rival Solomon's in grandeur, nor did it

approach the glory of the temple to come in the latter days. See further reference to this at end of article.

9 Haggai 2:10-19.

10 Haggai 2:7-9; 20-23.

11 Note the genealogical identification of Christ in Revelations 22:16; Matthew 1:1; and Luke 3:23 and verses following. Compare with the Messianic prophecies of Isaiah 11:1; compare Doctrine and Covenants 113:1, 2, and 2 Nephi 30:7-18; also Ezekiel 34:23, 24, and 37:21-27; Zechariah 6:12-15.

12 As Nephi remarks when discussing the difficulties of interpreting the writings of the prophets, 2 Nephi 25:1; see his key to understanding them in verse 4 of the same chapter.



THE PICTURE

Several years after their return from captive exile back to Jerusalem, the Jews had still not rebuilt their temple. The Prophet Haggai's remarks on the contrast between their rebuilt houses and the still-ruined temple is portrayed here by artist Eugene Spiro. Haggai's questions and prophecies gave the people gentle reproof and encouragement, and stimulated greater efforts toward the construction of the Lord's house.

This principle applies today as we consider the rapid growth of the Church and the increasing need for meetinghouses and other structures. Do we prosper while the Lord's house suffers neglect?

— *Virgil B. Smith.*



A FACSIMILE FROM THE BOOK OF ABRAHAM

How We Got the Book of Abraham

A STORY FOR TELLING BY MARIE F. FELT

(THIS BOOK IS INCLUDED AS A PART OF THE PEARL OF GREAT PRICE)

In the *Articles of Faith* written by the Prophet Joseph Smith, we find one which says:

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God. (Ninth Article of Faith.)

The many ways in which God reveals knowledge and information is a fascinating story. One way in which He did it is our story for today.

Many, many years before Christ was born, there was, in Egypt, a city of great importance and splendor. The name of this city was Thebes. Some historians tell us it was the first real city in the world, and at this time it served as the capital of all Egypt. The beauty of its temples, the number of its monuments, the large size of its private houses (some of which were four or five stories high) all gave it a grandeur and beauty surpassing other cities of the world.

Here lived the rulers of Egypt. Some of them were called Pharaohs, and two of them were named Amenhotep and Rameses. It is said that some of these are known to have built what they called funeral homes adjoining their elegant palaces. Others built them in the rocky hills on the outskirts of the city. These funeral palaces or tombs were usually very large and superbly decorated. The decorations told of the life, the hopes, the successes and achievements of the ruler for whom it was built.

The city of Thebes is no longer with us. It was destroyed about 29 B.C. at the time of a revolt in upper Egypt. This was sad, since it was so wonderful and so beautiful that even today people talk about and read about it.

This beautiful city was located about 400 miles south of the present great city of Cairo and the river Nile flowed through the center of it. On either side, almost equally placed, were beautiful monuments. "The plan of the city, as indicated by the principal monuments, was nearly quadrangular, measuring two miles from north to south and four from east to west. . . Upon the western bank there was almost a continuous line of temples and public edifices for a distance of two miles. . . Behind this long range of temples and palaces are the Libyan hills, which for a distance of five miles are excavated to the depth of several hundred feet for sepulchral chambers. Some of these, in the number and variety of their chambers, the finish of their sculptures, and the beauty and freshness of their frescoes, are among the most remarkable monuments of Egyptian grandeur and skill."¹

It was to the ruins of this great city of Thebes that the French Explorer Antonio Lebolo (or Sebolo²) came in 1818. He had obtained a license from Mehemmet Ali, then Viceroy of Egypt under the protection of Chevalier Drovetti, the French Consul, to

(For Course 4, lessons of December 9 and 16, "The Pearl of Great Price Is a Record.")

¹A Dictionary of The Bible, Smith and Peloubet, page 688.
²Lebolo is the spelling supported by Joseph Smith and recent research.

do some exploring in the ruins of this great city to see what he could find.

In order to do the job for which he had come, Lebolo employed 433 men for four months and two days, and it seems from the record that they were either Egyptian or Turkish soldiers. On June 27, 1821, he entered the catacomb where they had been working and obtained eleven mummies. There were several hundred mummies in the same catacomb: about 100 embalmed after the first order and placed in the niches, and two or three hundred after the second and third orders and laid upon the floor or bottom of the grand cavity. The last two orders were so decayed that they could not be removed, and only eleven of the first found in the niches was Lebolo able to take with him. On his way from Alexandria to Paris, he stopped at Trieste; and after ten days' illness, he died. This was in the year 1823.

Previous to his death, he made a will in favor of Mr. Michael Chandler, his nephew whom he supposed to be in Ireland, but who had moved from there to Philadelphia, Pennsylvania, in the United States of America. Accordingly, the shipment was sent to Dublin. There Mr. Chandler's friends ordered them sent to New York, where they were received at the Customs House. There Mr. Chandler paid the necessary duty and took possession of his mummies. Up to this time they had not been taken out of the coffins, nor the coffins opened. Upon opening the coffins, he discovered that, in connection with two of the bodies was something rolled up with the same kind of linen and saturated with bitumen. When examined, these proved to be two rolls of papyrus. Also found were two or three small pieces of papyrus, with astronomical calculations, epitaphs, etc., on them. When Mr. Chandler discovered that there was something with the mummies, he probably supposed or hoped that it might be some diamonds or valuable metal and was, no doubt, disappointed when he saw what was there. He was told at the Customs House that there was no one in the city who could translate these rolls, but that if he would get in touch with a Mr. Joseph Smith, Jr., who had previously translated some such as these, he would probably translate them for him.

Leaving New York, Mr. Chandler took his collection of mummies and the papyrus on to Philadelphia. There he submitted them to learned people, believed to be Professor Charles Anthon of Columbia University, and Dr. Mitchell of Philadelphia; at least this was the opinion of Oliver Cowdery. These gentlemen identified the writings as ancient Egyptian characters.

On July 3, 1835, Michael H. Chandler came to Kirtland to exhibit his Egyptian mummies and the papyrus rolls covered with hieroglyphic figures and devices. These he brought to the Prophet Joseph Smith. He had been told wherever he went that these could be translated for him by the Prophet.

Joseph Smith tells us that he translated some of the characters for Mr. Chandler, who was much impressed. In fact, under date of July 6, 1835, he gave the following certificate to the Prophet:

This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, Jun., to correspond in the most minute matters.

Michael H. Chandler

Joseph Smith soon discovered that these two pieces of papyrus were very valuable to us as Latter-day Saints, since one was written by the great Prophet Abraham, and the other by his great-great-grandson, Joseph, who had been sold into Egypt. He therefore made arrangements with Mr. Chandler to buy them. In order to get them, however, he had also to buy some of the mummies.

In the next few years that followed, as time permitted, the Prophet translated as much of this ancient writing as he had time to do. This he published in the *Times and Seasons* in Nauvoo, and later this record, called *The Book of Abraham*, was printed in England. Also, in 1851, it was published there with other writings in a precious little book called *The Pearl of Great Price*, which is one of our books of scripture.

NOTE—The following are also contained in *The Pearl of Great Price: The Book of Moses, The Writings of Joseph Smith, and The Articles of Faith* by Joseph Smith. Stories about how we came to get these will be forthcoming at a later time.

—Marie F. Felt.

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WHAT ABOUT PICTURE PACKETS ????

by Catherine Bowles

VISUAL aids help to facilitate learning. They can be used to stimulate interest and make learning more enjoyable and permanent. They present factual information, correct misconceptions, initiate new discussions, aid in reviewing material presented in the past, effectively summarize an experience and encourage storytelling. Other things being equal, children remember longer and use more often those things they see as well as hear.

If visual aids are to facilitate learning, they must be selected carefully. The following criteria might be used:

1. Does the aid help achieve the concept being taught?
2. Is the aid appropriate to the interest and age level of the class?
3. Is the aid suitable for classroom facilities?
4. Is the aid readily available?

Writers of the manuals have had prepared a minimum of aids to be

used and have packaged them together for the teacher's convenience, in order that the teachers might spend their limited time on *preparation* rather than on searching for visual aids. We should use only a few visual aids at one time and use them intensively. A few aids and a good aim will bring down more birds than the shotgun approach.

The picture packet is purchased in different ways, according to the individual wards. Sometimes the teachers buy the packet. This packet then is their own property. It is to be cared for and used as they see fit. Sometimes the Sunday School buys the packet. Then the packet is the property of the Sunday School and is placed in the ward library, where it is cared for and distributed by the library. The course for which the packet was prepared has the first call on the material.

The packets are not expensive

if it is realized that the picture packet will be used at least three years. This makes it about two dollars a year. We think nothing of spending six dollars for a party. Should we not be willing to spend that same amount to help children learn more effectively the Gospel of Jesus Christ?

Pictures are economical of time because they present whole ideas faster. They convey many ideas in relation to one another. They promote pupil participation. J. Smith Jacobs said: "Using pictures in a classroom situation is like putting frosting on a cake. The right kind and the right amount makes a world of difference in the final product."¹ The picture packet is a teaching kit expertly prepared for your convenience.

¹J. Smith Jacobs, "Does Your Cake Need Frosting?" *The Instructor*, Vol. 91, September, 1956; page 270.



Superintendent, You are responsible for Teaching

THE 1963 Sunday School Convention casts a new light upon the opportunities of the Sunday School superintendent. Too often in our thinking we have limited the role of a successful superintendent to administration. The superintendent, of course, is the chief presiding officer of the Sunday School under the bishop. His two assistants share this full responsibility.

The objective of a superintendent goes beyond refinement of his administrative duties. He must look to the fundamental object in view. That is to change the lives of the members of the Sunday School for righteousness. It is with this thought in view that the 1963 Convention is centered around the theme, "Follow Me." So I say that the perfect worship service is not the end in view for a successful superintendent; but he must look to the other side of the coin. This other side involves teaching.

An alert superintendency has a remarkable opportunity for improving the level of teaching in the wards and branches. Usually every teacher that is chosen is selected through collaboration between the superintendency and the bishopric. How the teacher is chosen is extremely important. The point of view that the teacher has when coming to the classroom and accepting the assignment may mean the difference between successful and disappointing teaching.

Dr. Asahel D. Woodruff, in his teacher-training manual, *Teaching the Gospel*, says:

Teaching is simply the process of causing students to go through learning processes. Briefly, they include (1) seeing or perceiving a truth, (2) thinking about it until it becomes clear and accurate, (3) trying it out in daily behavior until it begins to produce satisfying results.

Dr. Woodruff further states:

These are processes the learner must go through. It is up to the teacher to see that he goes through them.

The 1963 Convention is built upon these three learning processes: perception, conception, and application. See pages 24-54, *Teaching the Gospel* by Dr. Woodruff. Every superintendent who is assuming his responsibility and the assignment of supervision of his portion of the classes taught in Sunday School will want to reread Chapters 4 and 5 of *Teaching the Gospel* and review clearly these three

principles. It is primarily the third principle, that of application, with which we are here most concerned. The question is "What, superintendents, can you do to make more effective the application of Sunday School teaching in the lives of our members?"

In the Calling of Teachers

Oftentimes when we have presented to the teacher all of the responsibilities attendant with his acceptance of the new calling, the one called is often left with the feeling of what a burden this is going to be. How much better it would be if the teacher could be left with the thought, "What can you do for this class?"

Church Assignments

You can be particularly helpful to the teachers by suggesting to the bishop Sunday School members who could sing in the choir, perform ushering, members who are available for 2½-minute talks in sacrament meeting, priests who would like to perform baptisms, all without seeming to be officious, but to enable members to participate in the activities of the ward.

Enlistment Service

The very heart of the enlistment program is centered around the question, "What can I do for someone?" With this thought in view, we should suggest to every teacher to make the enlistment program effective now.

Missionary Service

Training missionaries involves the two learning processes of perception and conception. Perception is preparing ideas for consideration, and conception is evaluating these ideas and principles, which are essential to missionary work. The application is going on a mission or doing missionary work. The superintendency can be most effective in encouraging members of the ward to do stake and full-time missionary service. They can be very helpful in suggesting to teachers that students need to keep this point of view in mind during their formative years. This is truly the Gospel in action.

Family Cooperation

The relationship between the Sunday School and the home lies at the very foundation of the effective application of the principles of the Gospel to living. The Sunday School can effect this relationship best

when it is consciously assisting the home under a planned program.

Service to Others

The area of Gospel teaching application, of course, is as broad as life experiences itself. A superintendent when visiting a class may make (through his knowledge of families, friend and neighbor relationships) innumerable suggestions for special projects that be undertaken by classes and individuals. Among them would be helping sick and infirm people with home repairs, going to the hospital as a volunteer worker, taking flowers to someone who is ill, sending cards to remember people on their birthdays or anniversaries, calling by phone to invite friends and neighbors to participate, working on ward buildings and grounds.

Answers to Your Questions

Why Are Classes Held on Easter and Christmas?

Q. Is it the policy of the presiding authorities that no special programs be developed for Easter and Christmas without holding classes, or is this General Sunday School Board policy?

—Fresno Stake.

A. It is the policy of the General Sunday School board that special programs be developed for these two occasions. They commemorate two of the most important events in history, and it is the recommendation and desire of the General Board that everything possible be done to make them noteworthy occasions. One of the purposes of shortening the program and having classwork on these days is to permit the teacher of each class to emphasize in actual class discussion the historical importance and effect of these events on each of us.

—Superintendent Lynn S. Richards.

Memorized Recitations

for Dec. 2, 1962

To be memorized by students in Courses 6 and 12 during October and November, and recited in the worship service December 2 (taken from *A Uniform System for Teaching Investigators*).

COURSE 6:

(This scripture applies to knowledge of the Godhead.)

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right

hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

—Acts 7:55, 56.

COURSE 12:

(This scripture applies to knowledge of the sacrament.)

"... Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself,..."

—I Corinthians 11:28, 29.

Community Service

You may ask, "How can I bring this information to the notice of the teacher?" I question if the Superintendents' Council Meeting has ever been used to the extent possible for the special purposes of the superintendency. One or more teachers may be invited to this meeting at any time for instruction. Possibly more appropriate would be a visit by a member of the superintendency to the home of the teacher for a discussion. A visit of the superintendent with the teacher following the class may be sufficient.

Superintendents, the application of the Gospel to the lives of our members is the burden of our 1963 Convention. We wish you success in doing your part in making it effective.

—Superintendent Lynn S. Richards.

Greetings to Persons Called to Take Teacher Training

So you have been called to teach. Congratulations to you. This call is the equivalent of a call to fill a mission. There is no more important calling in the Church than of teaching the Gospel.

The call to take the prospective 20-week teacher-training course means that you will be given, sooner or later, a Church class to teach. If you become a Sunday School teacher, this requires that you give it the same serious attention as a missionary gives to his work, that you will attend Sunday School prayer meeting, monthly preparation meeting, and that you will give yourself wholeheartedly to this most wonderful call which has come to you.

—General Superintendent George R. Hill.

Coming Events

Oct. 5, 6, and 7, 1962

Semi-annual

General Conference

...

Oct. 7, 1962

Semi-annual

Sunday School Conference

...

Dec. 23, 1962

Christmas Worship Service

All I have left is what I gave away

A man became extremely wealthy. He acquired one business after another, and each one succeeded in an unusual way.

All the time he was gaining his wealth, he was most generous with his money. He helped the widows, the orphans, the sick, and the needy. He helped build a hospital, a church, a park, and a playground. He sent young men and women to college. Indeed, he was the most highly respected man in the whole community.

Suddenly economic conditions changed, and one by one his businesses failed. In a short time he lost everything.

One night in his home while he was thinking about what had happened, he said: "All I have left is what I gave away." How true that was. How true that will be of all of us. All we take with us, of any value, is a record of kind things we have said and done.

The late President Woodrow Wilson put it this way: "When I leave this life, and during the last few moments of my consciousness, I expect to summarize my whole life and measure the success I have had in terms of what service I have rendered others."

The Saviour gave us the right example, His whole life being one of service. He had no desire for wealth or prestige. He went about doing good to everyone. The poor, the sick, the needy, and the humble seemed to get His first attention.

He has said: "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew 25:40.*) He said on another occasion: "And whosoever will be chief among you, let him be your servant." (*Matthew 20:27.*) Another time He said: "... It is more blessed to give than to receive." (*Acts 20:35.*)

Many people accept and practice His teachings. George O'Connor, of Ogden, Utah, has never missed visiting the sick in the Ogden hospitals weekly in 36 years. He goes every Thursday night. He looks for someone alone, lonesome, discouraged, and blue.

(For Course 20, for Course 18, lesson of December 9, "Sacrifice"; for Course 26, lesson of December 9, "Teaching"; and for all Gospel teachers.)

He has a wonderful way of cheering them up, of making them want to get well.

Nothing can take away the joy he has felt in making these visits to the hospitals.

One of the highest funerals ever held in Heber City, Utah, was for a businessman, Abe Hilton. He secretly sent food, fuel, and clothing to the poor. For a long time the widows never knew who sent them coal. Often needy families were surprised and puzzled to know where their groceries came from. Throughout his whole life he went about quietly doing good.

A long time ago some deacons in the Richville Ward, Morgan Stake, worked half the night hauling hay for a widow. The deacons were little; it was hard work, but they were pleased to surprise her by doing what she could not hire done.

A porter on the train at Christmas time was doing all in his power to make people comfortable. The heating system broke. There were elderly people and young children who especially needed help. He found blankets, pillows, and food.

When he had caught up with his work, I asked him to sit by me. Then I said, "Are you always this nice to people?" He answered, "Mister, it's the easiest way to live."

A man and his wife in Burley Stake (Idaho) became very ill just as they planned to harvest a large field of beets. When the man's neighbors and friends knew his situation, they left their own fields, brought their heavy equipment—diggers and trucks—and harvested 257 tons of beets in one day. They enjoyed it, and this, like all kind deeds, will always be remembered.

Dr. and Mrs. A. E. Gaennslen of Green River, Wyoming, adopted several children who had physical defects. The handicaps were varied. All the children needed special attention.

This kind couple knew that with several operations and casts and various treatment the children could be made well, and they were. One boy, now a big, fine, strong fellow, plays football.

One never needs to wait for a reward in heaven. It comes every day to those who serve best. We will never do anything really worth while without finding in our hearts a warm afterglow.

How much are we worth? The Lord has the ultimate answer. We are of great worth if we live lives full of service to our fellow men. For, like the man in the story, what we will have left is what we will have given away.

—Delmer H. Dickson.

(For an effective expression of this thought, see the poem, "How Much Are You Really Worth?" in Ezra L. Marler's *Golden Nuggets of Thought*, Vol. 1, 1960 edition; Bookcraft, Salt Lake City, Utah; p. 179.)

GIVE THANKS UNTO GOD

And ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with. (Doctrine and Covenants 46:32.)

Many years ago this message was given by the Lord to the Prophet Joseph Smith for the people who belonged to the Church. I am sure this instruction must be very important, or the Lord would not have given it to the Prophet Joseph Smith.

Let us see if we can learn what the Lord wants us to do.

Linda saw a beautiful baby doll in a store. She held it in her arms and wished and wished she could have one just like it. She asked her mother to buy the doll, but mother did not have the money. A few weeks later Mother and Daddy gave Linda a large box, which she hurriedly unwrapped. There lying amid pink tissue paper was the lovely doll Linda saw in the store. With a shout, Linda picked up the doll and hurried out to show it to her little friends. Linda was very happy with her gift, but she forgot to do something. Do you know what she forgot?

As we learn to show our thanks and appreciation to people who love us and are kind to us, so we must learn to express our gratitude to our Heavenly Father and to show Him through the things we do that we love Him very much and appreciate all of His blessings.

Boyd was washed and combed, all ready to eat his dinner.

"I want to thank our Heavenly Father for this good food," thought Boyd. "Every day I have so many good things to eat to help me keep healthy. Heavenly Father blesses me with good food and many other things, and I want to thank Him



She loved her new doll, but she forgot to tell her parents "Thank you."

appreciate what they do for us is to obey them. Betty remembered this when some of her friends wanted her to play in the street. Mother had asked Betty to stay off the street so she would not get hurt. Betty invited her friends to play in her yard instead of on the street.

Another way to say "thank you" for blessings is to be kind and to share them with others. Margie remembered this when she shared her toys with the twins who lived next door.

How do you think we can tell the Lord we love Him? Yes, we can tell Him so in our prayers, but He would like us to do other things, also. The Lord has given us many commandments or laws that must be obeyed by people who want to return to our Heavenly Father's home after life on this earth.

Little boys and girls can learn to obey some of these laws. Children can learn to keep the Sabbath Day holy; they can learn to pay tithing, to keep the Word of Wisdom, to be honest, and to love their neighbors.

When we obey the laws the Lord has given us, we prove to our Heavenly Father that we really love Him and we appreciate the great blessing of life on this earth.

—Lucy Picco.

The food seemed to taste better to him after he thanked Heavenly Father.



(For Course 1, lesson of December 30, "Jesus Taught Us To Love"; for Course 2, lesson of December 2, "We Express Gratitude for Our Blessings.")

"Oh Come, All Ye Faithful"



Senior Sunday School Hymn for the Month of December

"Oh Come, All Ye Faithful," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 129.

One of the most delightful abilities of the human mind is the capacity for imagination. For instance, the poet John Keats, in his *Ode to a Grecian Urn*, said: "Heard melodies are sweet, but those unheard are sweeter." By this he meant, of course, that our imagination is capable of sweeter sounds and melodies than those produced by any instrumental or vocal means whatsoever.

When George Frederick Handel was writing down his great chorus of Hallelujah, he was so exhilarated by what he heard in his mind that he felt as if he were being dictated to by the very angels of heaven.

What is true concerning imagination in music is likewise true of the imagination in poetry, and this brings us to the hymn which we are considering. This hymn is not merely a series of rhyming verses, it is a great poem. And why? Because it rouses our imagination. It asks us to do something very wonderful—something we can do with all our hearts

and souls, and sincerely, even though it has to be done imaginatively.

This hymn asks all joyful and triumphant faithful people to come to Bethlehem to behold Him who is born King of angels. It asks us to adore Him who is Christ, the Lord. It asks us to greet Him, born this happy morning, today.

An actual visit to Bethlehem today may be a lovely experience. But an imaginative visit to Bethlehem, with all our friends and relatives, with all our ward members and the bishopric and Sunday School officers and teachers, and within the walls of our own chapel, all singing together, is lovelier still. Here we are favored with the light of the everlasting Gospel, restored to us in our own day; and here we live and enjoy its blessings.

The beauty of this hymn's poetry will be felt to the extent that we are stimulated in our imagination. This hymn-tune is good, but the hymn and its moving poetry are superb.

—Alexander Schreiner.

An Even Dozen

(Exercises for monthly preparation meeting)

We recommend that this list be covered and treated at every preparation meeting. This is the important meeting to prepare us technically for the month's work ahead of us, to make brilliant teachers and inspiring leaders.

1. The technique of the preparatory beat. The hymn of the month treated above requires a good preparatory beat for the first stanza. Practice this every meeting. See music pages in *Instructors* of November, 1957, January and November, 1959, June and October, 1960, and August, 1961.

2. The use and importance of best *tempos*. See music pages in *Instructors* of September and November, 1960, August and September, 1962.

3. *Instructor* article on current hymn of the month. Study the current article.

4. Study other former articles on other hymns. See January, 1958 issue.

5. Consider how hymn singing can be focused to spirituality. See *Instructor* articles of April and

July, 1959, May and June, 1960, March, April and June, 1961.

6. Discuss an item on "the spirit versus the letter in music." See a dozen and more such items in *Instructor* issues of December, 1959, January, 1960, and others.

7. Consider a chapter from *Conductor's Handbook*, by J. Spencer Cornwall.

8. Consider a chapter from *Organist's Handbook*, by Tracy Y. Cannon.

9. Consider the chapters on music in *The 1961 Sunday School Handbook*.

10. Consider the various uses of organ stops and devices on various kinds of organs. Look up *Instructor* of July, 1960. Consider problems of seeing the chorister easily, tuning and repairing organs as needed.

11. Consider chorister's difficulties.

12. Give expression of happy faces and thankful hearts to one another and to our Heavenly Father. Enjoy preparation meeting so much that you will achieve 100-per-cent attendance regularly.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of December

"Christmas Cradle Song," composer, Joseph Ballantyne; *The Children Sing*, No. 153.

During this, the happiest season of the year, you have a glorious opportunity to continue your contribution to the teaching of the Gospel. Through a wise choice of music, you are able to help little children become aware of the real meaning of Christmas. Nothing must be allowed to overshadow this teaching. Above all the exciting happenings at Christmas that little children love, this message must be foremost in their thoughts.

To the Chorister:

Before you introduce this hymn, it would be well to study carefully the story of the birth of the Saviour. This is beautifully told in *Luke 2:4-17*. Reviewing this event will help you teach the suggested songs for this month with enthusiasm and conviction.

As you introduce this song, you may wish to display the attractive cutouts for the nativity scene. These are found in the second series of flannel cutouts for *The Children Sing*. It may be wise, after you have sung the entire song to the children, to concentrate first on teaching the refrain. The verse has a story that children will quickly learn after hearing it several times. The first stanza carries the message that Jesus came to earth as a baby. This will help children realize that He, too, was first a baby, just as they themselves were. The first stanza and the refrain will make a good introduction to the cantata which the program committee has suggested for the children on the Sunday before Christmas.

With the song this month, you will now be able to teach children that among all the wonderful gifts our Father in heaven gives us,

the greatest gift of all was to send His Son to help us. Jesus came to this earth to teach us and to show us, by example, how to live His teachings. He made it possible for us, if we would listen and be obedient, to go back again when the time came, and once more live in the presence of our Heavenly Father. This is the Gospel message you should impress upon the minds of little children.

To the Organist:

Because of the very close harmony in this hymn, the melody must be heard distinctly and the accompaniment subdued, so the children will not be confused. It should be played as an introduction at the same *tempo* at which it will be sung. It is just as important for you to feel the message of this song as it is for the chorister. The depth of your conviction will be conveyed to the children

by the way you play. Music is the best possible way to help children feel nearer to our Father in heaven.

Many Junior Sunday School organists are convinced that their position is not one of importance. Perhaps this feeling is due to the fact that more direction seems to be given to the choristers. But carefully observe the marked effect music has on children, and you should receive added reassurance as to your great responsibility.

Much of the effectiveness of your assignment depends upon you. It depends on your choice of appropriate instrumental music. It also depends on the dedication with which you practice. Not only must you know the notes, but you must be able to play selections and accompaniments beautifully, with expression and depth of feeling, so those listening will receive a sweet spiritual uplift.

—Edith Nash.

December Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"... God will redeem my soul from the power of the grave: for he shall receive me. . ."¹

¹Psalms 49:15.

FOR JUNIOR SUNDAY SCHOOL

Jesus said,
"Come unto me, . . . and I will give you rest."²

²Matthew 11:28.

Organ Music To Accompany December Sacrament Gems

Roy M. Darley

The image contains two staves of organ music notation. The top staff is in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The bottom staff is in G major and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The notation includes various musical symbols such as notes, rests, and bar lines.

Paul, the Roman Apostle

by Rodney Turner*

"... But I was free born."¹ Thus does the Apostle Paul boast of his prized status as a citizen of the imperial city of Rome. How did this come to be? How did it happen that this man, a Jew by religion and a Benjaminite by lineage, could make so enviable a claim?

It must be remembered that in Paul's day, Rome was not a nation; it was an empire. And this empire was not ruled by a country, but by a city—Rome. Consequently, most of those living throughout the empire were not citizens, but subject peoples, enjoying only such privileges as their masters deigned to grant them. Indeed, citizenship in the national sense with which we are familiar was quite unknown in the ancient world. One's citizenship—if he were fortunate enough to possess any at all—was restricted to a given city rather than to a given country. To be a citizen of Rome was, therefore, to be uniquely identified with the mightiest power on earth. Very real social and economic advantages, as well as important legal rights, accrued to such an individual.

A goodly number of persons not actually born in Rome enjoyed its franchise. Beginning in the time of the republic, the practice of honoring certain well-regarded foreigners with citizenship was introduced. It was accelerated when the empire came into being—so much so that the poet Seneca is credited with the authorship of a satire, *The Pumpkinification of Claudius*,² which makes light of the seemingly unrestrained manner in which citizenship was then being parceled out. And it is a fact that the Emperor Claudius did sell it to some at bargain basement prices. The tribune who discussed the matter with Paul was unfortunate in this respect, he having paid "a great sum" to obtain it.³

However, not all Johnny-come-latelies to Roman citizenship acquired it by purchase. For some it was an expression of Rome's recognition and appreciation of outstanding military or civic service. While others, such as Paul, were "free born," having obtained it by inheritance.

Although Paul's own writings are silent on the matter, the *Acts of the Apostles* informs us that he was born in Tarsus, the chief city of Cilicia—the city of Antony and Cleopatra. Tarsus had enjoyed the designation of a free city, hence, the right of self-government, from the time of Mark Antony in the late first century B.C.

A considerable Jewish community dating from the third century B.C. contributed to the cosmopolitan make-up of Tarsus. And it may well be that a number of these Tarsian Jews had been granted citizenship in that great city as well, for Josephus, the first century Jewish historian, writes:

*The Jews also obtained honours from the kings of Asia when they became their auxiliaries; for Seleucus Nicator made them citizens in those cities which he built in Asia, and in the lower Syria, and in the metropolis itself, Antioch; and gave them privileges equal to those of the Macedonians and Greeks, who were the inhabitants, inasmuch that these privileges continue to this very day. . . .*⁴

So we see that contrary to popular belief, many thousands of Jews resided outside of Palestine for centuries before the fall of Jerusalem in A.D. 70. Josephus quotes the Greek geographer, Strabo of Cappadocia, in connection with the extensive Jewish colonies throughout the empire:

*Now these Jews are already gotten into all cities; and it is hard to find a place in the habitable earth that hath not admitted this tribe of men, and is not possessed by them; and it hath come to pass that Egypt and Cyrene, as having the same governors, and a great number of other nations, imitate their way of living, and maintain great bodies of these Jews in a peculiar manner, and grow up to greater prosperity with them, and make use of the same laws with that nation also.*⁵

Paul, being a resident of Tarsus, was one of these, a Diaspora Jew—one of those scattered or dispersed among the gentile nations of the earth.

That Paul was also known as Saul would be unknown were it not for the *Book of Acts*. Nowhere in his own letters does he ever refer to himself other than as Paul. His full name is unknown. Roman names consisted of a given name, a middle tribal or clan name, and a family name. "Paul" could be either the Apostle's given name or his family name. As a Diaspora Jew living under the prevailing influence of a Greek (hellenistic) culture, his employment of the single praenomen, Paulus—its Latin counterpart being Paul—would be expected.

(For Course 14, lesson of December 9, "Unto Caesar Shalt Thou Go.")

*Dr. Turner was born in Norfolk, Virginia, a member of a convert family. He received his B.A. degree in 1949 and his M.A. degree in 1953, both from Brigham Young University; and he received his Ed.D. degree from the University of Southern California in 1960. Before becoming an instructor at BYU in 1956, he was seminary instructor and principal in Mesa, Arizona, and Cedar City, Utah, from 1949 to 1955. He is now Associate Professor of Religion and is chairman of the Department of Theology and Church Administration at BYU. He and his wife have four sons and one daughter.

¹Acts 22:28.

²Donald Joseph Selby, *Toward the Understanding of St. Paul*, 1962; Prentice-Hall, Inc., Englewood Cliffs, N. J.; page 130.

³Acts 22:28.

⁴Josephus, *Antiquities of the Jews*, XII, 3; Whiston Trans., John C. Winston Company, Philadelphia, Pennsylvania.

⁵Josephus, *Antiquities of the Jews*, XIV, 7.



◀ Roman citizenship entitled one to special privileges throughout the large territory controlled by Rome.

before his accusers and in the presence of the imperial court of Nero. However, it appears that his Palestinian antagonists neither sent witnesses nor procured the assistance of their associates in Rome against him. The *Book of Acts* ends with Paul still a prisoner in Rome after a two-year period of delay, still awaiting the fulfillment of the governor's promise, "... unto Caesar shalt thou go."¹⁰

In view of the foregoing, it is somewhat ironic to note the loyalty and respect Paul evidenced toward Rome in his teachings. True, he vehemently denounced the hedonistic and idolatrous behavior of the gentiles in respect to their private lives, but in doing so he carefully distinguished between the government and the governed.¹¹

Paul, like Jesus, believed in rendering unto Caesar the things that are Caesar's. He did not view his calling as that of a social or political reformer. Paul, like Jesus, did not waste energy on the impossible task of transforming the social order. He sought instead to transform individuals *within* the social order. This is the rock upon which any enduring system of peace, justice, and freedom must be founded.

For Paul, Rome was an instrument in the hands of God—an instrument designed to preserve public order, insure justice, and safeguard the individual. As such it was to be respected and obeyed. Its laws were to be regarded as coming from God:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.¹²

We cannot but wonder if Paul, standing in the presence of his Roman executioners, would not have felt inclined to append a footnote to the above tribute to Roman justice under law.

As a Diaspora Jew living in Tarsus, Paul was doubtless bilingual and probably multilingual. He most certainly knew Greek, since it was his native tongue, being employed by him in his writings and in his own quotations from the Old Testament in its Greek translation, the Septuagint. He would likely have learned Hebrew in the course of his studies in the local synagogue and as a possible student of Gamaliel in Jerusalem.⁶ As a "Hebrew born of Hebrews," he would have spoken Aramaic, the vernacular of the Palestinian Jews whom Paul addressed in his defense of "the Way," as recorded in *Acts* 21 and 22. Finally, as a Roman citizen, he would be expected to know Latin or face the likely loss of that citizenship for failure to do so.⁷

The *Book of Acts* abandons the use of the Hebrew name Saul and permanently substitutes the name Paul at precisely that point in the narrative where the apostle to the gentiles first comes into contact with Roman authority in the person of Sergius Paulus, the governor of Cyprus.⁸ Other examples of Roman influence in *Acts* are to be found in connection with Paul's illegal treatment in Philippi (*Acts* 16), his arrest in Jerusalem (*Acts* 22), and in connection with Paul's exchange with Porcius Festus, wherein the apostle exercises his right of judicial appeal to the emperor's court in Rome. (*Acts* 25:11.)

A chief legal benefit of Roman citizenship is summed up in the words of Porcius Festus to the visiting king, Herod Agrippa II:

... It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.⁹

And so Paul was sent to Rome to defend himself

⁶*Acts* 22:3.
⁷Donald Joseph Selby, *Toward the Understanding of St. Paul*, page 133.
⁸*Acts* 13:9 and verses following.
⁹*Acts* 25:16.

¹⁰*Acts* 25:12.

¹¹See *Romans* 1:18-32.

¹²*Romans* 13:1-7; compare *1 Peter* 2:13-17.

We seek after these things

by Edgar B. Brossard

The teachings of The Church of Jesus Christ of Latter-day Saints encourage and inspire its members to seek after the good life here upon the earth. They are messages of good cheer, strength, and vitality, and point the way to the enjoyment of full, rich, and abundant lives that are also full of hope and happy expectations for the life after death.

The Prophet Nephi in the Book of Mormon said that "... men are, that they might have joy." (2 Nephi 2:25.) Joy comes through living the good life in accord with the teachings of Jesus the Christ as revealed through the Prophet Joseph Smith and re-established as standards of conduct in the Restored Church of Jesus Christ. One must be active and constructive in Church work. Every man is to learn his duty and "... act in the office in which he is appointed, in all diligence." (Doctrine and Covenants 107:99.)

Its principles are not a set of *don'ts*, but are a set of *do's*. "The world has no use for the drone." Members are to be doers, actively and wholeheartedly engaged in perfecting themselves and in building up the Church and Kingdom of God upon the earth. The priesthood quorums and auxiliary organizations provide activity outlets for the well-directed energies of all members of the Church.

God commanded Abram to "... walk before me, and be thou perfect." (*Genesis* 17:1.) And the Christ in His sermon on the Mount of Olives instructed all who followed Him there, saying: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (*Matthew* 5:48.) These are accepted as charges from divine authority to each member of the Church. Life, therefore, is a constant pursuit of perfection. The discovery and practice goes on without end. Death itself only opens new vistas and a change of environment. While here, as our hymn says, we are to "... do something more than dream of your mansions above. Doing good is a pleasure, a joy beyond measure, a blessing of duty and love."¹

This vital personal responsibility to perfect himself challenges every individual to put forth the best

that is in him at all times. As he masters one good habit or trait of character, he practices it step by step until it is perfected and a part of himself. Then he is on the way to perfection. No one ever should be puffed up or conceited about his conduct or his good character, because he will always have a long way to go to perfection even as our Father in heaven is perfect. On the other hand, no one who is on the way to perfection and doing his best should ever be seriously discouraged as long as he is making progress in accord with the teachings of the Gospel.

President John Taylor once said: "It is the crowns, the principalities, the powers, the thrones, the dominions and the association with the Gods that we are after, and we are here to prepare ourselves for these things; this is the main object of existence." Elder John A. Widtsoe said: "Within every human breast lie germs of progress which, throughout eternal existence, may transform a mortal man into an immortal being of Godlike powers."² This is the long view of the teachings and is the promise to those who are faithful and industrious in building the kingdom of God on earth and perfecting themselves to be worthy of such goals. They will never be attained by the lax, the indifferent, the slothful, or the indolent. Such goals must be worked for and earned, and *they may be attained*.

God the Father said to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (*Moses* 1:39.) The Lord said to Joseph Smith that "... eternal life, ... is the greatest of all the gifts of God." (Doctrine and Covenants 14:7.)

All members of the Church seek to perfect themselves, to gain immortality and eternal life and to be worthy one day of enjoying living in the presence of God the Father and His Son Jesus Christ.

There are many good characteristics and much outstanding good work necessary to be worthy of such exalted achievements. Our *Thirteenth Article of Faith* says:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—

¹For Course 26, lesson of December 30, "The Good Life."
²"Have I Done Any Good?" Hymns—Church of Jesus Christ of Latter-day Saints, No. 58.

³Program of the Church, 1938; LDS Department of Education; page 27.

We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

We are here on earth to be trained and tested and to prepare ourselves for our respective places of glory and exaltation in the eternities to come. We shall be judged and classified according to the good works performed while here in mortal life. The Church provides a wide and effective program to help all members according to their desires and abilities to perform their greatest service, and thus to attain the greatest joy and satisfaction.

Our lives here are part of eternity, and we seek the "greatest good" and the greatest joy and satisfaction through service to mankind. The lessons for Course 26 this year have pointed out many essentials and have marked the straight and narrow way of the good life day by day. They have showed how to prepare ourselves by the process of perfecting our daily lives and conduct, bit by bit, and to become worthy of our chosen places and activities in the eternities.

The Gospel of Jesus Christ is a way of life. It is more than abstract principles. It requires action.

Good steady work is essential. Faith in God is necessary, of course, but *good works must show our faith.*

So, as Longfellow wrote:

*Let us then be up and doing
with a heart for any fate,
Still achieving, still pursuing,
learn to labor and to wait.*

The Lord said through the Prophet Joseph Smith, "... all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; ... for my commandments are spiritual. ..." (Doctrine and Covenants 29:34, 35.)

God lives. Jesus is the Christ, the Son of the living God, and He lives. They are mindful of us here on the earth, for we are God's spirit children. He is our Father and Jesus is our Brother. It is Their divine plan that we live by. It is by Their blessing that we have this great opportunity to come to earth and to enjoy these marvelous experiences, to labor and to serve our brothers and sisters—our fellow men—and to learn how to enjoy and how to return to the holy presence of the Father and the Son from whence we came when we were born as infants into this world.

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Written Law of the Priesthood

by John S. Boyden

Every member of the Church should be interested in the obligations of the Melchizedek Priesthood, together with their recompenses and penalties.

If you are a man or a boy, you either have attained the office of an elder or you should anxiously prepare for the day when you shall receive the same Priesthood of God which Abraham received from Melchizedek, who received it through the lineage of his fathers, even till Noah, Enoch, Abel, and Adam. (See Doctrine and Covenants 84:14-16.) For this is the priesthood that continueth in the Church of God in all generations, and is without beginning of days or end of years. (See Doctrine and Covenants 84:17.)

If you are a woman or girl, either you are the helpmate and eternal companion of a holder of the Melchizedek Priesthood or your house should be in order for such eventuality.

In the more weighty affairs of our own lives, we often seek the opinion of a lawyer concerning the laws of man pertinent to the subject in which we are interested. We desire to know the regulations, benefits and penalties of statutes affecting our lives, liberties and property. Perhaps an equally scrutinizing inquiry into the laws of God relating to this priesthood could prove beneficial. Lest I be misunderstood, I hasten to say that there is no intended implication that one trained in the law is a spiritual advisor of eminent qualification. But it may not be presumptive to say that even a limited experience in analyzing, probing and exploring the law could be put to use in studying the scriptures. To know the true meaning of God's laws is a worthy objective. To understand the consequences of observance and nonobservance is of critical importance.

Suppose that some time ago you came to my office seeking a legal opinion upon the oath and covenant of the Melchizedek Priesthood. I have accepted your retainer; I have completed the necessary research, and now we are about to begin the consultation:

Since the elusive thought is sometimes lost between the doubtful meaning of words, it is prudent

that we should have a common understanding of three words particularly descriptive of the subject to be discussed. These words are *promise*, *covenant*, and *oath*. In each we will first refer to the dictionary definition and then, in the interest of clarity, we will seek the use of the term in the works of Shakespeare, that genius of expression.

Promise is defined as:

A declaration in reference to the future whether written or verbal, made by one person to another, purporting to assure the latter that the former will do or forebear from a specific act.

When Gloster, in *King Henry III*, wanted to assure Buckingham of a future act, he said:

And look when I am king, claim thou of me the earldom of Hereford. . .

Buckingham replied:

I'll claim that PROMISE at your grace's hands.¹

The dictionary definition of *covenant* is "A mutual compact to agree formally."

In the early law of contracts the word has a more specific meaning, a promise by deed in writing, signed, sealed and delivered. Thus we see that a covenant embraces a promise, but it is attended with formality to impress and record.

In the *Taming of the Shrew*, Petruchio said to Baptista:

And for that dowry, I'll assure her of her widowhood, be it that she survive me,

In all my lands and leases whatsoever:

*Let specialties be therefore drawn between us,
That COVENANTS may be kept on either hand.²*

Let us consider an added essential in defining the word *oath*:

An outward pledge that one's testimony or promise is given under an IMMEDIATE SENSE OF RESPONSIBILITY TO GOD.

When the oath is administered to a witness before taking the stand, the hand is raised and the oath concludes, "So help me God."

¹King Richard III, Act III, scene 1.

²The Taming of the Shrew, Act II, Scene 1.

(For Course 20, lesson of December 16, "Celestial Family Exaltation"; and for all priesthood instructors.)

When a citizen of the United States of America is inaugurated to the highest office in the land, the presidency, custom requires that as the oath is taken, the left hand of the president-elect be placed on the Holy Bible, while the right hand is raised as a gesture to God.

Timon, in *Timon of Athens*, stressed the impious nature of the harlot with the charge:

. . . You are not OATHABLE, Although I know
you'll swear, terribly swear,
Into strong shudders and to heavenly agues,
The immortal gods that hear you—spare your
oaths.²

Hotspur in *King Henry IV* hoping to extract the
ultimatum in promise from Lady Percy pleaded,

*Swear me, Kate, like a lady as thou art,
A good mouth-filing OATH.*³

In the light of these definitions let us review
“. . . the oath and covenant which belongeth to the
priesthood.” (Doctrine and Covenants 84:39.) This
oath and covenant was revealed by our Father
through Joseph Smith, the Prophet, at Kirtland,
Ohio, September 22 and 23, 1832. During the month
of September, elders had begun to return from their
missions in the eastern states and to make reports
of their labors. It was while they were together in
this season of joy that this “Revelation on Priest-
hood” was given to us.⁵

While we have made reference to the laws of
God, nevertheless, the oath and covenant of which
we speak possess many of the distinct attributes of
contract. In law we sometimes use the term “quasi”
to indicate that one subject resembles another with
which it is compared, in certain characteristics, but
with intrinsic and material differences between them.
Quasi-contracts arise not from an agreement of
parties, but from some relationship between them,
or from a voluntary act of one of them.

Members of our Church often speak of the free
agency of man, for we are not compelled to do good.
We may reject good and choose the evil, but we are
forewarned of the result.

*For the power is in them, wherein they are agents
unto themselves. And inasmuch as men do good
they shall in nowise lose their reward.* (Doctrine
and Covenants 58:28.)

*For the earth is full, and there is enough and to
spare; yea, I prepared all things, and have given*

*unto the children of men to be agents unto them-
selves.* (Doctrine and Covenants 104:17.)

*And it is given unto them to know good from
evil; wherefore they are agents unto themselves, and
I have given unto you another law and command-
ment.* (Moses 6:56.)

Under the terms of the Gospel, as in the law of
man, we may by voluntary act accept an offer and
become bound by the contract thus made. The Lord
made an unmistakable offer by this revelation:

*Therefore, all those who receive the priesthood,
receive this oath and covenant of my Father, which
he cannot break, neither can it be moved.* (Doctrine
and Covenants 84:40.)

Every elder receiving the priesthood accepts the
offer and is bound by the terms of the contract, even
as our Father is bound. Our courts would be expect-
ed to hold that such a contract is supported by a
valid consideration which is the mutual covenants
and promises of the contracting parties. The prom-
ises are formal in nature and are recorded as
covenants in the scriptures. (See Doctrine and Cove-
nants 84:33-38.) The promises and covenants of
the priesthood bearer are surely under an immediate
sense of responsibility to God, since they constitute
an acceptance of an offer of Jesus Christ made
through His chosen servant, Joseph Smith. (See
Doctrine and Covenants 84:1.) Thus the covenant
becomes an oath.

Next, let us consider the rights and privileges
under this agreement. To avoid the possible escape
of any of the thoughts expressed by the meaningful
words of the scripture, we will read directly from
the Doctrine and Covenants:

*For whoso is faithful unto the obtaining these
two priesthoods of which I have spoken, and the
magnifying their calling, are sanctified by the Spirit
unto the renewing of their bodies. They become
the sons of Moses and of Aaron and the seed of
Abraham, and the church and kingdom, and the
elect of God. And also all they who receive this
priesthood receive me, saith the Lord; for he that
receiveth my servants receiveth me; and he that re-
ceiveth me receiveth my Father; and he that re-
ceiveth my Father receiveth my Father's kingdom;
therefore all that my Father hath shall be given
unto him. And this is according to the oath and
covenant which belongeth to the priesthood.* (Doc-
trine and Covenants 84:33-39.)

This has also been said about those who hold
the priesthood after the order of Melchizedek:

. . . All things are theirs, whether life or death,

²Timon of Athens, Act IV, Scene III.
³King Henry IV, part 1, Act III, Scene 1.
⁵History of the Church, Vol. 1, page 286.

or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

And they shall overcome all things. (Doctrine and Covenants 76:59, 60.)

You inquired about the penalties. The laws of the land usually impose penalties in terms of monetary fines or imprisonment for stated terms. Violation of this covenant and oath has indeed solemn consequences.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (Doctrine and Covenants 84:41.)

Let us consider what must be done to meet the requirements of our part of the contract. It is to be expected that the tremendous reward insured by the agreement should be based upon conditions precedent.⁶ Note that the covenants running in favor of the priesthood holder are irrevocable (See Doctrine and Covenants 84:40) for those who, first, are faithful unto the obtaining these two priesthoods; and second, magnify their calling. (See Doctrine and Covenants 84:33.) To be faithful and magnify one's calling marshals the best in a man.

We are required to learn the Gospel.

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto. (Doctrine and Covenants 11:21, 22.)

Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. (Doctrine and Covenants 19:23.)

Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you. (Doctrine and Covenants 58:1.)

By self-discipline we must comply with Gospel standards.

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth from the mouth of God. (Doctrine and Covenants 84:43, 44.)

Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from

⁶Precedent condition in law is one that must happen or be performed before an estate can vest or be enlarged. (Black's Fourth Edition Law Dictionary, 1340.)

all your pride and light-mindedness, and from all your wicked doings.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen. (Doctrine and Covenants 88:121, 123-126.)

The code of living thus given is a key to eternal happiness hereafter and a red carpet to joy and happiness here.

To love one another implies service to one's fellow men. The acceptance and faithful fulfillment of Church assignments gently but surely leads in the path of service. Nevertheless, our free agency as before discussed affixes a God-given privilege and duty to use our own ingenuity in determining our own "good cause" for the service of our fellow men.

Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Doctrine and Covenants 58:22, 23, 26-29.)

The scriptures have disclosed the truth to make you free (See John 8:32) beyond the reach of any earthly forces.

I trust this research may be of some assistance to you. It has not been exhaustive, but in my opinion it is indicative.

May I now excuse myself? It is time for the next appointment.

FRIENDS CAN BECOME CONVERTS

by Henry L. Isaksen*

We must frankly admit that there were many reasons for our move from Utah to Massachusetts several years ago. And so we cannot say that Christ's instructions to His disciples to teach the Gospel to every creature was the major factor in our decision. However, our experiences as a family of "Mormons" living in a non-LDS community have been rich and rewarding and have convinced us that the joys of missionary service are great and that they are available to every member of the Church—not just to the full-time missionaries. Let us illustrate.

Even before the two "golden questions" were proposed for general use by the members of the Church, numerous opportunities presented themselves to each of us to refer names of interested people to the missionaries. Our second daughter was only ten years of age when we arrived at our new home. During the first few weeks of school she became the "best friend" of another girl in her class who inquired about the Church when she learned that we were from Utah. She and her mother were both interested enough to welcome the missionaries.

One of our young sons, age 7 at the time, became acquainted with a girl from a neighboring community whose aunt and uncle are members of the Church. A friendship developed which has lasted now for several years and which has contributed substantially to this girl's decision to join the Church even against the desires of her parents, who have finally given their consent for her baptism.

Our oldest daughter has invited many of her classmates (and some of her teachers) to attend Church services, youth activities, and cottage meetings with her, and has thereby opened the doors of a number of homes to the missionaries. Likewise, as a college professor working with graduate students from various parts of the country, it has been my privilege to answer questions raised by them about the Church and to refer the missionaries to the homes of those who have a desire to learn more.

One such student came to see me about his doctorate program, for which I was his advisor.

After completing our business, he requested permission to ask me a personal question; and he said, "Are you a Mormon?"

I answered that I was, and he replied, "Well I thought so! And from what I have seen of you, I

figure that the teachings of your Church are very close to my own beliefs. When can you tell me something about them?"

My answer was to the effect that there was no time like the present.

During the hour that followed he seemed to "drink in" the various principles of the Gospel as if he had just been waiting to hear about them. Nor was his thirst satisfied at the end of the hour. He responded enthusiastically to my suggestion that the missionaries call on him at his home and continue teaching him about the Gospel. Several weeks later he came to me again after class and said, "The elders have been calling on us regularly every week, and I appreciate very much what they're doing to help us learn the Gospel. But I'm impatient, and have many unanswered questions that I'd like you to answer. When can you spend a couple of hours with me?" Needless to say, I found time very soon. He and his family have continued their investigation of the Gospel and have expressed their intentions of joining the Church.

The importance of setting a good example, even when we are not aware that anyone is watching, has been brought home to us many times. Our oldest son entered high school when we arrived, and he was soon recognized as someone who was different. At first there was a good deal of teasing about being such a "good" boy, and frequent attempts were made to get him to smoke a cigarette or take a drink. One boy even wagered that before the school year was over he could get Hank, our son, to break down and join them in their smoking and drinking.

Of course we were sure he would not and the fact that he didn't was noticed not only by the boys but by their parents as well. This was borne out to me when I boarded a plane and found that I was sitting next to the father of one of my son's friends. He expressed his delight over their son's association with Hank and the fine example he was setting for all the boys in the neighborhood. A good Gospel conversation ensued, which fortunately was prolonged for more than an hour beyond our scheduled landing time because of bad weather.

Yes, our son dated outside girls; and he attended social events sponsored by other religious groups. But we never doubted that he would remain true to the faith. Our confidence in him has been rewarded by his completion of a year at BYU and his acceptance of a mission call.

In addition to these informal missionary activities, Sister Isaksen had the opportunity to devote

(Concluded on following page.)

(For Course 6, lesson of December 16, "Our Missionaries"; for Course 25, lesson of November 25, "Preparing Those Who Will Live Afar.")

*Brother Isaksen is superintendent of Sunday Schools for the New England Mission, and a father of 10 children. He is Director of Public Personnel Services for Lexington Public Schools, Lexington, Mass.; and a part-time professor at Boston University, on leave from the Sunday School General Board.

STEPS TO REPENTANCE

*The Lord does not save men against their will;
And those who don't repent stay tarnished still.¹*

Forgiveness is needed by souls who are accountable for committing wrong acts, for using bad words, or for cherishing unclean thoughts. Whether or not they *desire* to repent may depend on many things. But that is another matter.

This chart and article deal with persons who already have a desire to gain deeper satisfaction and self-respect through repentance. Many of us have the desire, but continually fail to reach the goal because something is left out of repentance. If that is sometimes true with you, why not ask yourself, "Just what are the steps to repentance? Do I skip any of them?"

As all the steps to perfection can be included in "love God and love your neighbor as yourself," so also the steps to repentance may be summarized in two, three, or four general rules. But it is easy to overlook vital details when we summarize, so let us carefully go through each separate step of complete repentance, progressing up the ladder (see chart opposite):

(For Course 18, lesson of November 11, "Forgiveness"; for Course 26, lesson of October 14, "Repentance"; for Course 28, lesson of December 30, "Summary.")

¹These lines and the eight steps are taken from the author's book, *How to Spark Gospel Learning*, 1961; Inland West Distributors, Box 8197, Salt Lake City, Utah; pages 48, 50.

Friends Can Become Converts (Concluded from page 359.)

three evenings per week for a time (with the cooperation of the rest of the family) as a district missionary. Her companion was a recent convert—also the mother of a large family. Their efforts were rewarded in many ways, such as the baptism of an entire family: father, mother, and eight sons. How great will be their joy in the Kingdom of God.

More recently the older children have been involved in the missionary program as members of the Youth Missionary Committee.¹ Their close association with the fine young men and women who are serving full-time missions in our area, as well as the missionary work itself, has been most rewarding. Each has had some interesting experiences with the two golden questions, "How much do you know about the Mormon Church?" and "Would you like to know more?"

Perhaps the most interesting, though, was one I had. The mother of a nonmember friend passed away, and I was asked to conduct the funeral services. By request, the services were brief; and I was the only speaker. The few words I spoke were based

¹The YMC is comprised of young persons in their teens and early twenties who work in cooperation with local missionaries to interest other young persons in the LDS Church through various social and spiritual activities and experiences.

1. *Realize.* Accept your guilt. (Know you did something wrong.)

2. *Regret.* Mourn the mistake with a broken heart and a contrite spirit. (Be sorry for being wrong, not for being caught.)

3. *Resolve.* Fix determination to forsake evil ways. (Decide to do evil no more.)

4. *Recite.* Confess sins. (Tell God, bishop, parents, and/or others you hurt that you know what you did was wrong and that you are sorry.)

5. *Reform.* Forsake sins. (Do them no more; do something better instead.)

6. *Repay.* Make all possible restitution for damage done (Repair or pay damage.)

7. *Release.* Forgive others. (Hate evil, but love all people.)

8. *Receive.* Accept the atonement of Christ. (Forgive yourself and raise your self-respect.)

Notice that the first three steps require you to think; the fourth step requires you to communicate; the fifth and sixth steps require you to go into action and demonstrate the thoughts and words. By then it is easier to forgive others, and finally it is possible to forgive yourself honestly.

With the resulting confidence in yourself and faith in God, you have more strength and divine direction to protect you against a false step that could plunge you back into the quicksand of bad habit and into hope-smothering guilt.

—Virgil B. Smith.

on the LDS concept of eternal life. As the "minister," I was to ride in the lead car with the funeral director from the chapel to the cemetery. On the way he commented on the service and the wonderful philosophy upon which my remarks were based.

"Then it must be the first LDS service you've had in your establishment," I replied.

He affirmed that it was. This seemed like an excellent opportunity to ask the golden questions.

"How much do you know about the Mormon Church?" I asked, ready to ask the second question regardless of his answer.

But it wasn't needed. His answer: "Not as much much as I'd like to!"

Yes, the joys of missionary service here in our non-LDS community are numerous for each member of the family. Needless to say, we miss the intimate contact with great numbers of fellow members and the opportunity to attend general conferences and temple sessions. But these and other experiences, too numerous to mention, more than compensate for the disadvantages of being away from the center of the Church. We have concluded that it does not matter, really, where we live. The important thing is to live close to the Lord and His Church, and that can be done anywhere.

STEPS TO REPENTANCE

**FREEDOM
and
CONFIDENCE**

(eligible for Baptism or Sacrament)

8

RECEIVE

Accept gift of forgiveness

7

RELEASE

Forgive others; hold no grudges

6

REPAY

Make all possible repair of damage

5

REFORM

Forsake wrong behavior

4

RECITE

Confess (admit) sins completely

3

RESOLVE

Decide to change ways

2

REGRET

Be sorry for wrong

1

REALIZE

Know mistake

BONDAGE of GUILT

Give Yourself a Spur



WILLIAM ALLEN WHITE
AT COLLEGE
HE FOUND A THRUST.

It was one of the exciting experiences of the year for me. We were interviewing top students from 13 high schools for a scholarship award.

We asked them what they read, not required by school. We asked each to name his hero or heroine, and tell why. Lincoln was the most popular choice. But one named Albert Schweitzer, and another, George Marshall. A girl picked Eleanor Roosevelt.

One of the students herself became a heroine for me. She did not win the award. But I shall long remember her answer to the question: "What has motivated you to achieve so much?"

Blue-eyed and blond, she answered directly, modestly, and sincerely: "I have but one brother, no sisters. He is retarded. I am trying to make a contribution for him as well as for myself."

Most everyone has a goal, or goals, in life. Some of us achieve them. Some do not. One of those young scholars told us his aim was to become a United States Senator or justice in the Supreme Court. He will probably come closer to achieving his ambition if he couples it with a spur—something to keep pushing him upward toward his goal.

In space travel, they call it *thrust*. That girl had it. She had given herself a spur: to make up for a brother she loved.

William Allen White was a country editor who became a mighty influence in America before his

death in 1944. After his death he was awarded a Pulitzer prize for his autobiography.¹ In it he describes the event from which he drew a spur. His father had been dead for three years. Bill White at 17 was away to college. His mother kept boarders to maintain him there. Both of Bill's roommates were putting themselves through college. One was janitor in a bank; the other, a printer.

From them, Bill White took his spur. No longer would he lean on his mother. He would put himself through college. He wrote three letters to his hometown of Eldorado, Kansas. One went to the proprietor of a dry goods store; another, to a groceryman; the third, to the town's newspaper editor. White asked each for a job. The editor responded with an offer. And William Allen White had found his life's work!

The Apostle Paul told the Corinthians how a "thorn in the flesh" had become his spur. He added how he learned to "... take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: . . ." From them, Paul explained, he took strength. From each he apparently found a spur.

When I was a boy, people talked a great deal about a book, *The Americanization of Edward Bok*.² It is the autobiography of a Dutch immigrant boy who rose to become

a great editor of *The Ladies' Home Journal*. Through the book you find a series of reproaches or necessities from which Edward Bok drew spurs to thrust him higher in achievement.

In Holland, Bok's mother had servants. But in America, with her husband's fortune in investments lost, she found herself in ill health with considerable housework. Young Edward and his brother came to her rescue. They scrubbed, washed dishes, and prepared meals. From circumstances like this, Edward drew a spur to achieve—to bring to his mother the comforts she had known in Holland.

A brilliant son of a multi-millionaire was, his family believed, headed for a career as writer or teacher. Then, his older brother Joe was killed in World War II. Joe was going to be the family's politician. From Joe's death, his brother took a spur. He would enter politics. Today that younger brother is President John F. Kennedy.⁴

Rich or poor, every man can find in his experiences something to spur him toward his dreams, to give him greater capacity, to drive him upward and onward. That is what a blue-eyed high school girl seemed to say to me when she answered: "I am trying to make a contribution for him as well as for myself."

—Wendell J. Ashton.

¹William Allen White, *The Autobiography of William Allen White*, 1946; The Macmillan Company, New York, N. Y.

²11 Corinthians 12:10.

³Edward William Bok, *The Americanization of Edward Bok*, 1924; Charles Scribner's Sons, New York, N. Y.

⁴See biography of John F. Kennedy, *The World Book Encyclopedia*, Vol. 10, 1962; Field Enterprises Educational Corporation, Chicago, Illinois; pages 2, 3b.